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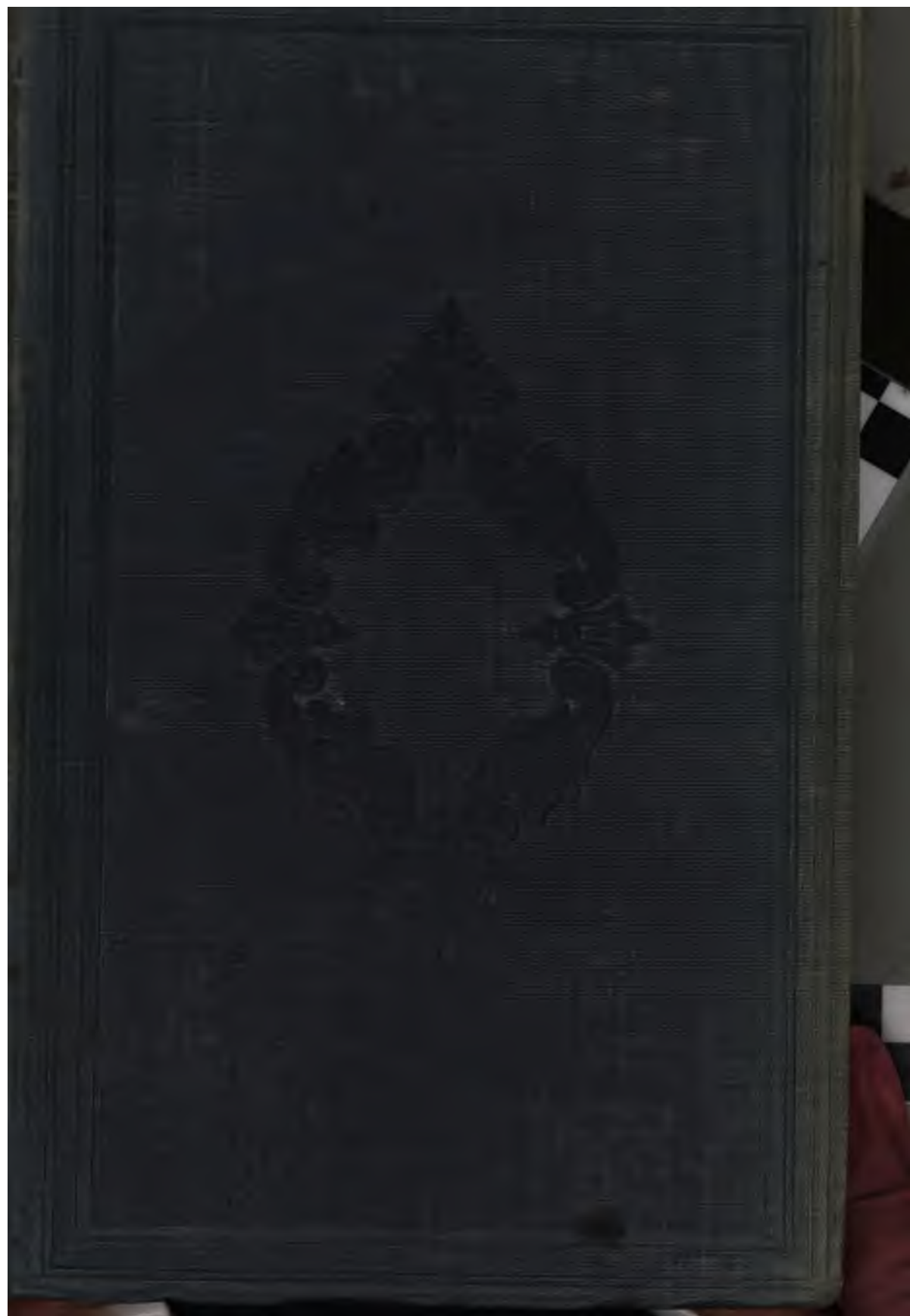
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PHILOLOGICAL SOCIETY.

VOL. VI.

NOVEMBER 26, 1852.

No. 126.

HENRY MALDEN, Esq. in the Chair.

The following works were laid on the table:—

"Contributions to Knowledge," 4 vols. 4to, 1851.—"Report of Recent Improvements in Chemical Arts," 8vo.—"Fourth Annual Report," 1849.—"Fifth Annual Report," 1851.—And various Papers, presented by the Smithsonian Institute.—"Address to the Geographical Society for 1852," by Sir R. I. Murchison, Bart.—Pamphlets "On Mount Serbal," and "On Grecian Antiquities in Sicily," by John Hogg, Esq.

A paper was then read:—

"On the use of *SHALL* and *WILL*." By Hensleigh Wedgwood, Esq.

The peculiarities in the use of the auxiliaries *shall* and *will*, in different persons, have often excited the interest of grammarians, and have been made the subject of a few observations by Professor De Morgan, in the 90th number of our Transactions. On the present occasion it is proposed to carry the inquiry a little further, and to trace the source of these peculiarities to the principles on which the terms in question are originally used as indicative of future action. The original meaning of the term *will* is the condition of an intelligent agent under the influence of appetite, or passion, or other motive, inclining him to accomplish a certain purpose. Thus we speak of being *willing* or *unwilling* to do something, of being disposed to do it, or feeling a repugnance towards it. To do anything with a *will* is to work with a hearty inclination for what we are about. To bear a person good or ill *will*, is to sympathise with his well or ill-being, and so to be disposed to promote the one or the other if the opportunity should occur. And, as the same temper which inclines us to exert ourselves for the satisfaction of our desires would dispose us to engage the activity of another person in the attainment of the same end, the domain of the will is extended to the acts of others, and a large proportion of the conduct of every man is directed by the will of those to whom he looks with reverence or love, or whom he fears to offend, or finds it his interest to obey. It often happens that the will of others, to whom circumstances have given paramount authority over our actions, comes in competition with the dictates of our constitutional appetites and passions. In such cases the inducement to act in accordance with the external rule may be of such a character as not only to overcome, but wholly

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to destroy the inclination to pursue a different course of conduct ; but on other occasions it may leave unaffected the natural repugnance of the agent to the act required of him, or his natural longing for some incompatible object, and in such cases the agent will have a vivid feeling of acting against his *will*.

When used as a verb, the term *will* is to be understood κατ' ἐξοχήν as signifying the effective inclination of the agent at any moment, on a balance of all the motives to which he is subjected,—the inclination destined to be carried out into action, whatever may be the violence or the variety of motives by which he is solicited in other directions. When we say, The vicious horse will kick ; The generous man will forgive an injury ; the import of the proposition is an assertion that the effective disposition of the vicious horse is to kick,—of the generous man to forgive an injury when the opportunity may occur. Now it is obvious that such a proposition has only to be applied to particular circumstances of time and place, in order to convert it into a prediction of the future. The knowledge of a certain horse as being of a vicious disposition, includes the expectation of its kicking a person going within reach of its heels, and we say, Do not go near that horse, he will kick you. Thus we judge of the future conduct of personal agents from a knowledge of their inherent disposition, and we express the result of such a judgement by a proposition in which the verb *will* is made the copula between the agent and the action expected.

Between the natural disposition of an animate agent to a certain line of conduct, and the tendency of an inanimate power to produce a certain effect, there is a close analogy. Experience makes us acquainted with the powers of nature and their tendency, under certain circumstances, to produce certain effects, just as it makes us acquainted with the disposition of different kinds of animals or of particular individuals. When therefore we recognize the operation of a certain power in a material system, we speculate concerning the result to be expected, just as we speculate concerning the future conduct of a personal agent from a knowledge of his character ; and the tendency to take effect in a certain manner, which forms the ground of our judgement in the case of the inanimate agent, is naturally expressed by the same term *will*, which is applicable in the first instance to the effective inclination of a personal agent. We recognize in a book, as in all other bodies, a tendency to fall downwards when not effectually supported, and when we see a book in such a condition, we call attention to the anticipated result in the words, That book *will* fall. The tendency of the forces, to the operation of which that book is subjected, is to make it fall. Thus the expectation of action, whether of personal or impersonal agents, arising from a knowledge of the intrinsic principles in operation, is expressed by the term *will*.

But it frequently happens that we have occasion to make mention of action to be expected from the influence of another person, irrespective of the inclination of the agent himself. The assertion that a certain line of action is thus chalked out for an agent is conveyed

by the verb *shall*. My servant shall carry your bag for you ; he is destined by my will to do you that service. The analogous condition of things in the case of impersonal action is when an event is foreseen as about to be brought to pass by an influence considered as external to the system in action. When the prophet says, 'It shall come to pass in that day,' he speaks from a knowledge of the will of the Supreme Director of events, whom he regards as about to effect the purpose announced by an extraordinary exertion of sovereign authority. On the contrary, when an event is foreseen from a knowledge of the principles by which the course of the world is habitually governed, the expectation is expressed by the term *will*—'A time *will* come when he will repent his crimes.' The proper import then of *will* in the third person is to express expectation of the future from a knowledge of the principles of action by which the subject of discourse is supposed to be animated or directed ; of *shall*, an announcement of future events to be brought about by an agency considered as external to the system in which the events in question are expected to take place ; but as the latter is the exceptional case, the signification of *will* in the third person is commonly extended to express a general expectation of the future, without reference to the intrinsic or extrinsic nature of the principles of action from which the event predicted is foreseen.

The use of these auxiliaries in the second person does not materially differ from that in the third. The *will* of every man, in the primary sense of the term, being completely known to himself alone, can never be a subject on which he can receive information from another person. We can therefore rarely have occasion to make use of the verb *will* in the second person for the purpose of asserting the special inclination of the party addressed to a certain action, but the term will be left open without danger of ambiguity, to express that simple expectation of the future which it commonly bears in the third person. When I say, You will be at Derby at two o'clock, it cannot be supposed that I refer to any special intention on the part of the person addressed to effect that purpose, because he must know his own intention much better than I can, and the sentence will naturally be taken to signify that the causes by which his motions are understood to be directed are calculated to bring him to Derby at that hour. On the other hand, I have frequent occasion to make known to a second person the things which I myself design that he should do or suffer, and for that purpose I require the use of *thou shalt* in the original and emphatic sense of the word. Thus *thou shalt* or *thou shalt not*, when joined with an active verb, is appropriated to the expression of command ; when joined with a neuter or a passive, it gives the force of an engagement, or a threat, according as the predicated condition is the object of desire or of alarm. 'You shall receive your money tomorrow,' implies that that event is destined to take place by the will of the speaker, without the necessity of exertion on the part of the person addressed, and the expression of this intention binds the speaker to make good the engagement on which he has led the other to rely. When Joseph

says to his brethren, 'Ye shall surely die,' he holds out the expectation of a condition to be fulfilled by an interference on his part with the principles by which the ordinary duration of life is understood to be determined, viz. by putting them to death in case they disobey his command. In the second person then as in the third, the auxiliary *shall* is appropriated to indicate expectation of an event to be brought about by external agency, while the simple expectation of the future is expressed by *will*.

The special and general use of these auxiliaries is precisely reversed in the first person.

The rational agent considers beforehand the line of conduct which it will be expedient for him to pursue on a given emergency. He sets before himself the motives to the different alternatives between which he has to choose, giving them the weight they appear to deserve, at a moment when his reason is undisturbed by the bias of immediate temptation. He thus determines or marks out the course to which, at such a moment, he finds himself effectively inclined, with the purpose of deciding his conduct at the moment of action by the result of his previous deliberation. The determination so formed lies exclusively within his own cognizance, while it is often of the utmost importance that it should be made known to others, in order that they may be enabled to shape their own actions accordingly. When speaking therefore in the first person, it behoves me chiefly to distinguish the acts which I have specially determined to accomplish, from those which I simply foresee on my own part as if I were contemplating the acts of another person, and indicating the former by *I will*, in the emphatic sense of the term, I regard all the rest of my future conduct as depending more or less on the influence of external circumstances, and express my expectation of such a contingency by the auxiliary *shall*. When I say, I will be at Derby at two o'clock, I not only express my expectation of being there at the time appointed, but intend to bind myself to that effect by whatever force there may be in the knowledge that another person is relying on my engagement. But when I say, I shall be at Derby at such an hour, I give the party addressed to understand that he is not to rely on any special engagement on my part to effect that purpose, by the use of a term, the primary import of which is to express expectation of action under the inducement of causes external to the will of the agent.

Thus, *I shall* or *you will* be at Derby at two o'clock, equally imply that such is the anticipated effect of the causes by which mine or your movements are understood to be directed, independent of any special intention on my part in the one case, and on yours in the other, to accomplish the end in question. If therefore grammarians are right in grouping together *eram* and *fui* as parts of the same conjugation, notwithstanding the difference of verbal root, it would seem that the same rule should lead to the conjugation of the future of the verb *love* in the form *I shall*, *thou wilt*, *he will*, *we shall*, *you will*, *they will love*.

The complemental formation *I will*, *thou shalt*, &c., has not the

same claim to be treated as a grammatical combination. The signification of the propositions *I will* and *you shall*, does not differ in person only, as is the case with *I shall* and *you will*. The import of *I will* is the imminence of the act in dependence on the will of the agent; of *you shall*, the imminence of the act in dependence on the will, not of the agent himself, but of the enouncer of the proposition. The essential distinction between the two cases was perhaps overlooked by Professor De Morgan when apparently condemning both alike in the paper above quoted. He says, "In introducing the common mode of stating the future tenses, grammar has proceeded as if she were more than a formal science. She has no more business to collect together *I shall*, *thou wilt*, *he will*, than to do the same with *I rule*, *thou art ruled*, *he is ruled*." (Philolog. Trans. vol. iv. p. 186.)

In recapitulation, the principle by which the use of opposite auxiliaries in the first and second persons respectively of the English future is governed may be summed up in this, that while the signification of either of these verbs may be extended to express a simple expectation of the future, irrespective of the intrinsic or extrinsic nature of the principles of action from consideration of which the events predicted are foreseen, yet the exigencies of language having appropriated *will* in the first person, and *shall* in the second, to the primitive and restricted sense of the word, the complementary forms *I shall* and *thou wilt* are left for the purpose of simple prediction.

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No. 127.

The Rev. OLIVER COCKAYNE in the Chair.

The following paper was read—

“On some Philological Peculiarities in the English Authorized Version of the Bible.” By Thomas Watts, Esq.

Even in the Bible there are few passages that thrill the heart so forcibly as the well-known words in the ninetyeth psalm:—“The days of our age are threescore years and ten; and though men be so strong that they come to fourscore years, yet is their strength then but labour and sorrow, so soon passeth it away, and we are gone.” They form part of our burial service. We have all heard them when everything around us combined to drive their awful purport home. But under any circumstances whatever, this passage can hardly ever fall on a languid ear. There is a solemn beauty in its wording that deepens to a singular degree its inherent impressiveness and effect. One element of this beauty is surely the unwonted, and, if we may call it so, the patriarchal phrase of “threescore years and ten;” words in which there is something inexplicably touching to the ear and the mind, on both of which they linger with a mournful harmony.

It is to the pen of Coverdale, the early English translator of the Bible, that we appear to have been indebted for an expression so happy. In the original it does not occur. The word employed in the Hebrew is simply שבעים, or “seventy,” without a periphrase. The Septuagint closely follows the Hebrew, and the Vulgate agrees with both. Coverdale has been accused of making too much use in his English of the German translation of Luther, which preceded his; but in that version also, nothing but the ordinary “siebenzig” appears. It has not been supposed that he consulted the French translation, but in that language the turn of phrase which in ours is a beauty or a blemish, is a strict necessity, and the ungraceful “soixante-dix” may possibly have suggested the fortunate paraphrase. Whatever its origin, the beauty of the expression in this passage seems to have stamped it as a “possession for ever:” it has passed into all subsequent versions, and probably no innovator will ever arise so tasteless as to propose the removal of the hallowed “threescore and ten.”

There occurs in an English book of a still earlier date than Coverdale’s Bible, an instance of the passing over of the word “seventy” so striking as to be worthy of notice. The book is the “Recuyell of the Histories of Troy,” translated by Caxton; a work remarkable on several accounts, as it is the first book printed in the English language, while the original by Raoul Le Fevre, also from the press of Caxton, is the first book printed in French. In the title-page to the ‘Recuyell,’—for title-page it may be called, and it is one of the earliest in existence,—it is said that the translation was “ended and

fynnishid in the holy cyte of Colen, the xix day of septembre, the yere of oursayd lord god a thousand foure hundred sixty andenleuen." One might almost be led to imagine, from so strange a paraphrase for seventy-one as 'sixty and eleven,' that a word for seventy was wanting in the English of that time as well as the French; but there are ample proofs that this was not the case. In Wickliffe's version of the Bible, and in other early records of the language, the word seventy is of frequent occurrence. The 'sixty and eleven' of Caxton must therefore be ascribed, either to the not uncommon tendency of translators to slip unawares into the idioms of the language they are rendering, or to an unacquaintance with his own tongue, not to be wondered at in an "uplandish man," as he terms himself, who had spent abroad so much of a life which was finally destined to be so memorable and so useful.

To return to the English Bible. There is another and a very striking instance of the influence which Coverdale's version appears to have exerted over our language. An acclamation which has rung for centuries from the mouth of English millions, differs most remarkably in its wording from all its foreign equivalents. In France the welcome which greeted a monarch was "Vive le Roi," even in hyperbolical Spain or fervent Italy it is "Viva el Rey," or "Viva il Re;" in short, in nearly all countries but our own it is merely a wish that the king may "live," sometimes accompanied with the addition that he may live many years. In Russia the phrase is, "Da zdravstvuet Tsar," "May the Tsar be healthy," which certainly adds somewhat of benediction. In England the loyal acclamation combines the name of the Deity with that of the sovereign. It is always "God save the King," or "God save the Queen." The origin of the phrase has been seldom thought of, and once at least, when inquired into, the search has ended in error. Mr. Richard Clark, in his elaborate "Account of the National Anthem," (an octavo volume published in 1822) says, "It will be seen by the following extracts from sacred history that the expression of 'God save the king' may be traced as far back as three thousand years." He then cites, from the authorized version of the Bible, some of the passages in which the phrase occurs, and concludes;—"These are the earliest accounts on record that I can find of the expression of 'God save the king.'" The leading passage is the well-known verse describing the coronation of Solomon:—"And Zadok the priest took an horn of oil out of the tabernacle and anointed Solomon; and they blew the trumpet, and all the people cried, God save King Solomon" (1st book of Kings, chap. i. ver. 39). There are five other passages of scripture in which the expression is repeated*; all in the historical books. In every one of the six a reference to the Hebrew will show that the original is less emphatic than the translation,—that in the language of the Scriptures the English acclamation has no precedent. The words in each instance are simply *יְחִי הַמֶּלֶךְ*, or "May the King live," the identical phrase which is in use in the modern Eu-

* 1 Kings, c. i. vv. 25. 34. 2 Kings, c. xi. v. 12. 2 Samuel, c. xvi. v. 16. 2 Chron. c. ii. v. 23.

ropean languages already cited, in all of which they are accordingly so rendered.

It may be remarked in passing, that if this simple phraseology had been adopted in our Coronation Anthem, it would in that case, taken in connexion with what follows, have produced an additional beauty. The words now used are these:—"Zadok the priest and Nathan the prophet anointed Solomon king, and all the people rejoiced, and said, God save the king, Long live the king, God save the king, May the king live for ever." There is here a want of climax: how preferable would have been the arrangement—"May the king live, May the king live long, May the king live for ever!"

The expression "God save the king" does not occur in the early English versions of the Bible which were current towards the close of the fourteenth century. The recent editors of these versions, the Rev. Josiah Forshall and Sir Frederick Madden, have published the text of two, one of which they assign to Wickliffe, and the other to Purvey, one of his followers and a leader of the Lollards. In Wickliffe's, which is the earlier translation, the verse in the Book of Kings stands thus:—"And Sadoch the preest took an horn of oyle fro the tabernacle and anoyntide Salomon, and thei sungen with the trompe, and al the puple seide, Lyue the kyng Salomon*." In Purvey's it is as follows:—"And Sadoch the preest took an horn of oyle of the tabernacle and anoyntide Salomon, and thei sungen with a clarioun and al the puple seide, Lyue kyng Salomon." The date of both these versions is settled to have been anterior to 1390. About a hundred and fifty years afterwards, when Cranmer's Bible was issued, the acclamation appears to have been in popular use. In the engraved title-page to the edition of 1540, which is said to have been designed by Holbein, and is not unworthy of his master-hand, the king is represented on his throne distributing the Scriptures with one hand to the clergy and with the other to the laity, while at the bottom of the page a multitude is depicted as vehemently shouting in honour of the exemplary monarch. Labels are introduced, attached to the mouths of several of the figures, bearing in some cases the inscription "Vivat Rex," and in others "God save the kynge." These expressions were evidently considered then, as now, equivalent to each other.

It is a question more easy to ask than it is to answer, how it came to pass, that a form of words which answers so much more closely to the "Domine salvum fac Regem," should thus have been substituted for the unadorned "Vivat Rex." It was not used by Wickliffe in 1380, it was used by Coverdale in 1535, and why? He did not find this in the German, any more than the threescore and ten; the phrase made use of by Luther is "Glück zu dem Könige," "Good fortune to the King." If Coverdale first made use of it purely at the suggestion of his native taste, we may admire his own good fortune in having been followed, not only by all subsequent translators, but by the whole body of a nation: and unless the form of words can be pointed out in some earlier writer, to him the

* Wickliffe's Bible, Forshall and Madden's edition, A.D. 1850, vol. ii. p. 161.

honour seems justly to belong. The phrase, embodied in the authorized version of the Scriptures and enshrined in the national heart, is become an heir-loom of the language.

In several points of view the universal adoption and establishment of a single version of the Scriptures is undoubtedly an unalloyed good. It is this probably, more than any other circumstance whatever, which has tended to keep to one common standard a language which is now spoken by so many millions, scattered over so many lands. This fixity of expression, however, while of advantage in almost every other way, renders it more difficult for the inquirer into the history of the language, to trace its successive changes, from the operation of which the only work that is certain to be in the hands of all is now withdrawn. When a fresh version of the Scriptures was issued at the interval of every few years, the comparison of the same passage in different renderings afforded an easy method of measuring the gradual changes which crept over parts of the language.

We should thus have been enabled, for instance, to ascertain both with ease and precision, at what period a word now so familiar as "irs"—the possessive case of the neuter pronoun—was first introduced into English. At present the only information on the subject that can be derived from the comparison of the different versions of the Bible is, that so lately as 1611—the date of the issue of the authorized version—the word did not exist, or at all events was not considered to belong to that elevated portion of the language regarded as suitable for the translation of the sacred writings. There is one verse of the Bible in which the neuter pronoun would now be used very frequently in different cases, and it is curious to observe how it is dealt with in the various versions.

The recent editors of what is generally called Wickliffe's Bible, have, as has been already stated, printed two versions at length. The verse alluded to (which is the 9th of Numbers, chapter iv.) is far from alike in the two renderings. Wickliffe's is as follows:—

"And thei shulen take the iacyntyn mantil with the which thei shulen couer the candelstik with the lanterns and *her* toonges and snyters."

Purvey's runs thus—

"Thei schulen take also a mentil of iacynt with which thei schulen hile the candilstike with *hise* lanternes and tongis and snytels."

It will be observed that it is here a candlestick which is on one occasion referred to, with "*her* tongs," and in the other, with "*his* lanterns,"—in neither case with "its;" that in fact in one case the candlestick seems to be made of the feminine, and in the other of the masculine gender. The uncertainty prevailed for centuries after the time of Wickliffe. In Tyndale's version of the Pentateuch, printed in 1530, the candlestick is both feminine and neuter:—

"And they shall take a cloth of jacyncte and cover the candelsticke of light and hir lampes and hir snuffers and fyre pannes and all hir oyle vessels which they occupye aboute *it* and shall put upon *her* and on all *hir* instrumentes a couerynge of taxus skynnes and put it upon staues."

In Coverdale's version, printed in 1535, the passage is as follows:—

"And they shal take a yalowe clothe and cover the candilstick of light therewith, and *his* lampes, with *his* snuffers and outquenchers," &c. &c.

In Matthews's Bible (1537), the candlestick is feminine again:—

"And they shall take a cloth of iacinthe and couer the candelstycke of lyght and *her* lampes and *her* snuffers and fyre panes and all *her* oyle vessels which they occupye aboute it," &c.

Last of all comes the authorized version:—

"And they shall take a cloth of blue and cover the candlestick of the light and *his* lamps and *his* tongs and *his* snuffdishes and all the oil vessels thereof wherewith they minister unto *it*."

From the repetition of "*his* lamps, *his* tongs and *his* snuffdishes," in connexion with the "*it*" at the end of the verse, the pronouns in all cases referring to the candlestick, no other conclusion can be drawn than that the word "*its*" did not then exist, or was purposely excluded. The same phenomenon presents itself repeatedly in other portions of the same book, in which, from the nature of the subject, the occasion for these pronouns recurs more frequently than in other portions of the Scriptures. It has been suggested, that the regular possessive for *it*, before the introduction of *its*, was *his*; but it will be remarked, that if this observation be true, it will only apply to one stage of our language. The quotation from Matthews's Bible shows that in the time of Henry the Eighth, the candlestick could be spoken of with "*her* oil vessels which they occupye about *it*."

It would be a curious task to trace at what period the missing possessive pronoun found its way into our language and who introduced it. In Shakspeare there are frequent indications of its non-existence. Thus in the opening speech of the king in Henry the Fourth we find—

"The edge of war, like an ill-sheathed sword,
Shall only cut *his* master."

and there is a still more apposite instance in the opening scene of Hamlet:—

"When yon same star that 's westward from the pole,
Had made *his* course to illume that part of heaven
Where now *it* burns*."

The verbal indexes to Shakspeare and Milton, minute as they are, do not descend to words deemed so insignificant as "*it*" and "*its*;" and without these and similar aids, it can only be by good fortune that any progress can be made in the search for so small an object over so wide a field. Perhaps at some future period the subject may be resumed.

* The passage from Hamlet was obligingly suggested to the writer by Mr. Campbell Clarke, at the meeting of the Philological Society.

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Professor MALDEN in the Chair.

The following paper was read—

“An Attempt at an Outline of the Early Medo-Persian History, founded on the Rock-Inscriptions of Behistun taken in combination with the Accounts of Herodotus and Ctesias.” By the Rev. J. W. Blakesley, late Fellow and Tutor of Trinity College, Cambridge.

The deciphering of the Behistun Inscription by Colonel Rawlinson, from the light which it has thrown upon the early history of Persia, has enabled us to form a truer estimate than before was possible, both of the nature of the sources of information possessed by Herodotus, and of the amount of allowance to be made in estimating his authority, hitherto regarded as paramount.

It is impossible to doubt, that in the *main outline* of the events recorded, the credit to be attached to the inscription is incomparably greater than that which can be claimed by any existing historian, or by the whole of them put together. The inscription is a formal account of the acts of Darius, sculptured by his own authority, and consequently possesses as authentic a character as a medal or a contemporaneous state paper; that is to say, its authority is absolute for events and dates, although the colour given to the events would naturally be made conformable to the views of the sovereign by whose order they were recorded.

The site of this inscription is the lower part of a naturally scarped precipice of enormous height—it is said nearly 1500 feet—in which the range of mountains constituting the northern boundary of the plain of *Kermanshah* suddenly terminates towards the east. At a height of about 100 feet from the base, a smooth surface has been formed by cutting into the rock, and in this, presenting the appearance of a bas-relief set in a frame, Darius, with a crown on his head and a bow in his hand, is represented as setting his foot upon a prostrate figure, who with stretched-out hands appears to ask for mercy. Nine other personages, with their hands pinioned behind them, and connected by a rope which passes round their necks, approach the monarch; and behind him stand two attendants, apparently of high rank,—as their costume, except for the crown, is the same as that of Darius himself—carrying the one a bow, the other a lance upon which he leans. In the air above the group hovers the figure of Ormuzd, which is substantially the same as that in the title-page of Mr. Layard's ‘Nineveh,’ and over the heads of the human figures are tablets containing cuneiform or arrow-headed writing explaining who they are. But the most important part of the whole are the inscriptions in the same character containing the annals of the monarch. These Rawlinson has discovered to be *trilingual*,

although the elements of the words in each being cuneiform might induce the belief in a superficial observer that the language was the same throughout. To the three languages he gives the several names of Persian, Median, and Babylonian. The first is contained in five columns (of which the four first are twelve feet in length and about six in breadth), immediately under the group of figures just described. Judging from the scale given together with the drawing of the group*, the dignity of the personages seems to have been regarded in the size of which the sculptor represented them. Darius himself, and the figure upon which he is trampling (who is Gomates the Magian), are made full six feet in height. The two attendants on the king are no more than five feet six or seven inches, while the conquered chiefs with ropes round their necks barely rise above four feet,—with the exception of the last, *Sarukha the Sacan*, who besides being a little taller than his companions in misfortune, wears a tiara, whereas they are all bare-headed.

Of the five columns, the first and third are, according to Rawlinson, very fairly legible. They contain ninety-six and ninety-two lines respectively, which are broken up—the one into nineteen, the other into fourteen paragraphs, each beginning with the form *Thātiya Dāryawush k'hshāyathiya* (Saith Darius the king). The second column extends to ninety-six lines, but it is much injured by a fissure in the rock, which extends along the whole length of the tablet. The fourth column contains ninety-two lines, the greater part lamentably injured. The last legible paragraph (the 18th) in this column furnishes a list of those individuals who *alone* were with Darius when he “slew Gomates the Magian, who was called Bartius;” and the very natural bias to bring the account given by Herodotus to aid in deciphering this, produced one or two erroneous guesses which a second careful inspection of the inscription on the spot has corrected. The assistants of Darius are now undoubtedly ascertained to have been Intaphernes son of Veispares, Otanes son of Socres, Gobryas son of Mardonius, Hydarnes son of Megabignes, Megabyzus son of Dadoes, and Ardomanes son of Vaces. Following this list of names there was once another paragraph, which is entirely obliterated, and appears never to have had any equivalent in the Median translation;—a singular circumstance, which suggests the conjecture that its obliteration may have been ordered during the lifetime of the monarch, perhaps as a conciliatory measure towards his Median subjects. The fifth column only extended to half the length of the other four, containing but thirty-five lines, and it is described by Rawlinson as having been of a supplemental character, and to have contained an account of two revolts; the one in Susiana, which was crushed by Gobryas, the other conducted by Sarukha, the chief of the Sacans who dwelt upon the Tigris, which was put down by Darius himself. Rawlinson states, however, that one side of this

* In the ‘Journal of the Royal Asiatic Society,’ vol. x., which is devoted to Rawlinson’s Commentary on the Cuneiform Inscriptions of Babylonia and Assyria, and contains the interpretation of the Persian tablets on which the views in this communication rest.

tablet is completely destroyed, and that it is impossible to give a complete translation, although it appears (he says) that both expeditions ended successfully. The Sacan *Sarukha*, who is the last of the string of figures sculptured in the bas-relief, has been added subsequently to the other eight by a further smoothing of the face of the rock.

Fortunately the *first* column of the inscription, which is in the best preservation, contains by far the most important statements in a historical point of view. Its four leading paragraphs are a repetition of the contents of a tablet over the head of the monarch in the bas-relief, and run as follows:—

“I am Darius the great king, king of kings, king of Persia, king of the provinces, son of Hystaspes, grandson of Arsames, an Achæmenian.”

“Saith Darius the king: My father was Hystaspes, of Hystaspes the father was Arsames, of Arsames the father was Aryaramnes, of Aryaramnes the father was Teispes; [whose] father [was] Achæmenes.”

“Saith Darius the king: On that account are we called of Achæmenes; from of old we have been unsubdued; from of old those of our race were kings.”

“Saith Darius the king: eight of my race were kings before me; I am the ninth.”

The fifth paragraph acknowledges his power to be the gift of Ormuzd, and the sixth gives a list of the provinces which, by the favour of Ormuzd, had come under his power. In the seventh and eighth he asserts the entire subjection of these to him, and declares that throughout them he maintains the true faith and roots out heresy, and in the next six he gives a complete history of the circumstances which led to his own succession, as follows:—

“Saith Darius the king: Ormuzd granted me the empire. Ormuzd brought help to me until I acquired this empire. By the grace of Ormuzd I hold this empire.”

“Saith Darius the king: This is what was done by me before I became king. He who was named Cambyses, the son of Cyrus of our race, he was here king before me. Of that Cambyses was a brother named Bartius, of the same mother and the same father* as Cambyses. Cambyses slew that Bartius. When Cambyses had slain Bartius, that which Bartius had stirred up was unknown to the state. Afterwards Cambyses proceeded to Egypt. When Cambyses had proceeded to Egypt, afterwards the state became irreligious; afterwards a lie became abundant both in Persia and Media and the other provinces.”

“Saith Darius the king: Afterwards was a man, a Magian, named Gomates. He rose up from Pissichada, a mountain named Arakadres: from thence on the 14th day of the month Viyakhna, then it was that he rose up; to the state he thus lied: ‘I am Bartius, who am Cyrus’s son, Cambyses’ brother.’ Afterwards the whole state came into the conspiracy; it passed from Cambyses to him, both

* Rawlinson reverses in his translation the order of the original, making it “of the same father and the same mother.” I have preserved a relative position of the parents which was possibly not unimportant according to Median notions.

Persia and Media and the other provinces: he seized the empire. On the 9th day of the month Garmapada then it was he thus seized the empire. Afterwards Cambyses chafing died."

"Saith Darius the king: That empire of which Gomates the Magian deprived Cambyses, that empire from of old belonged to our race. After Gomates the Magian had deprived Cambyses of both Persia and Media and the other provinces, he did according to his desire; he became king."

"Saith Darius the king: There was not a man, neither Persian nor Median, nor any one of our family, who would deprive Gomates the Magian of the empire. The state feared to oppose him. He often proclaimed to the state as he had known Bartius do, in that same way he proclaimed to the state, 'Beware it hold me not in other account than as Bartius, son of Cyrus*.' No one was bold; every one was standing around Gomates the Magian until I came. Afterward I adored Ormuzd. Ormuzd brought me aid. On the 10th day of the month Bagayadish, then did I with faithful men slay Gomates the Magian and those who were his chief associates. Siktakhotes was the fort named; Nisæa the region of Media: there I slew him: I deprived him of his empire: by the grace of Ormuzd I became king. Ormuzd gave me the empire."

"Saith Darius the king: The empire which had been wrested from our race that I recovered; I established it firmly; as in the days of old, so did I. The *rites* which Gomates the Magian had *introduced* I *prohibited*†. I restored to the state the chants and the worship, and to those families which Gomates the Magian had deprived of them. I firmly established the kingdom, both Persia and Media and the other provinces as in the days of old. Thus did I restore what had been taken away. Thus did I, by the grace of Ormuzd, that Gomates the Magian might not blot out our race."

In comparing this official statement with the account of Herodotus, it is plain at the first blush of the matter, that while in the former the successful sovereign appears as the representative of great interests, the champion of a race of distinct blood and religious faith, and seems pointed out for the position he takes by the illustrious descent which he boasts, if not actually by near relationship to the sovereigns he succeeds; in the latter his personal prowess and energetic character are made the sole source of his success, and there is no intimation that by birth he was a person of any distinction. His father holds a provincial government under the Persian king, and he himself, while serving in the Persian army which occupied Egypt, is a person of no importance, glad to accept a present of a cloak, and so little likely to be able to make any kind of return for it, although of a generous temper, that the donor regrets the sudden access of liberality which had induced him to part with his garment‡. While, therefore, the two accounts of Darius's fortunes

* Rawlinson renders this sentence, "He would frequently address the state which knew [the old] Bartius, for that reason he would address the state, saying, 'Beware lest it regard me as if I were not Bartius the son of Cyrus.'"

† The words in italics are doubtfully interpreted by Rawlinson.

‡ Herod. iii. 139, 140.

are not necessarily incompatible with one another, they certainly do seem to spring from entirely different sources. One could almost as little gather the illustrious connexions and the political party of Darius from Herodotus, as one could his peculiar temperament from the rock tablets. In these we recognize the dry but authentic record of those widely operating influences which issue in momentous political changes; in the narrative of the logographer we may (I apprehend) no less decisively remark the characteristics of popular tradition, which seizes and preserves in a way that nothing else can do the *ethical* characteristics of men of mark, while it soon drops or modifies the *historical facts* which really constituted the staple of their lives. Each of these classes of evidence has its value in after times. The historian of Napoleon will neither neglect the songs of Beranger nor the bulletins of the *Moniteur*, if he wishes to form a complete estimate of his hero. The Dundee Ballads are in their way quite as valuable as the *Annual Register*. The greatest misuse of either the one or the other is to consider them as documents of the same kind, and to treat them as if nothing more could be required in combining them, than to piece out the one with fragments gathered from the other.

If, however, a different principle of interpretation be adopted, and the rock-inscription be regarded as the official record of the Persian court, while the narratives of Herodotus and Ctesias are referred to as conveying the current notions of different localities* and different classes, embodied in such stories as were likely to come to the knowledge of Hellenic merchants and Persian court-physicians, and moreover modified more or less by their individual habits and ways of thinking,—a perfectly coherent idea may be formed of the whole transaction, without either detracting from the character of any one of the sources of information, or attributing the weightiest historical events to motives which belong to the region of fiction. The following sketch is an attempt to supply a clue for the criticism of the early history of these great states, on which at that time the destinies of the world depended.

The relation of Media to Persia, antecedently to the revolution in which Astyages was dethroned, seems to have approached that of a suzerain over a dependency, analogous perhaps to that of the house of Hapsburg over the old Swiss Cantons before the time of Tell. The Persian clans, however much they might value the purity of their own blood, would be naturally despised by the Median courtiers, as the Scotch Highlanders were by the frivolous associates of the English Stuarts, and as the Tyrolese are by the aristocracy of Austria. If the Achæmenids were even at first, as seems probable, the most noble of the Persian clans, this circumstance would not in any way help to save them from the contemptuous designation of peasants and herds-

* Ctesias expressly stated that his authorities for what he did not see were the accounts of Persians received by himself (*ap. Photium*, p. 36). In the case of Herodotus, I believe it may be demonstrated, that the 'Persians' whom he quotes are *Hellenic* traders with Persia, or persons similarly situated. What he says of the Persian names (i. 139), that they all end in Σ, is true, not of *them*, but of *their Hellenic representatives*, as the Behistun inscription shows.

men in the common conversation of the fastidious oligarchy of the capital. A Ban of Croatia would probably have met with no more complimentary a description at Vienna ten years ago.

Cyrus the Great, whom the inscription recognizes as of the family of Darius, without however in any way ascribing to him that heroic character or pre-eminent fame with which he is invested by the later historians, was, in the view of Herodotus, the offspring of a mixed marriage between Mandane, the daughter and *heiress* of Astyages*, and some Achæmenid, not considered at the time to be of such a rank as to acquire by this marriage any predominant weight. This is accounted for by Herodotus in exactly the way in which one might expect popular traditions to account for it. He is said to have been of a quiet temper, although of a good family†. If the real motive, however, of marrying Mandane to a Persian was to prevent the excessive aggrandizement of her husband, some other security than mere temper would doubtless have been sought; and nothing would be more obvious than to select for her a husband, who, if of royal blood, should at the same time not be likely to succeed to the throne of his country. Now I am disposed to think there is a considerable probability that the individual thus selected was actually a collateral relation of Darius, and so connected with him as to make the latter, at the time of the death of the last surviving child of Cyrus the Great, next heir to the crown of Media.

In Book vii. § 11 of Herodotus, Xerxes is made to trace his own pedigree up to his eponymous ancestor Achæmenes, and so completely without any motive for introducing this scrap of genealogy, that the most obvious reason for his doing it seems to be, that Herodotus, having obtained it from some quarter or other, was desirous of incorporating it in his narrative, and saw no other way of doing so but by putting it in the mouth of the monarch himself. That it does not belong to the same cycle of traditions which are the source of the narrative of the infancy of Cyrus is certain from the fact, that in that narrative the father of Cyrus's parent Cambyzes bears a name identical with that of his illustrious grandson‡, whereas in the pedigree of Xerxes that same Cambyzes is made the son of *Teispes*. And the exact accordance of the pedigree with the Behistun inscription for the greater part of its extent would seem to be a decisive proof that it is derived directly or indirectly from the same source, if only the remainder of it can be explained consistently with the same record; and this I will endeavour to show may be done most naturally by adopting the hypothesis just mentioned.

The pedigree Xerxes gives of himself (taken downwards for the sake of convenience) runs as follows :—(1) Achæmenes, (2) Teispes,

* Herod. i. 109. Ctesias says that Cyrus was no relation to Astyages. But it is to be remarked that Ctesias knows nothing of the *Mandane* of Herodotus. Astyages' daughter is (according to him) *Amytis*, whom Cyrus adopts as his mother and afterwards marries (see note on page 20). Both accounts therefore represent the kingdom as coming to Cyrus by descent, real or conventional, from the *daughter* of the deposed monarch.

† Id. i. 107.

‡ *πυνθάνομαι ὡς ἄρα Μανδάνης τε εἶη παῖς τῆς Ἀστυάγῃ θυγατρὸς καὶ Καμβύσῃ τοῦ Κύρου* (i. 111).

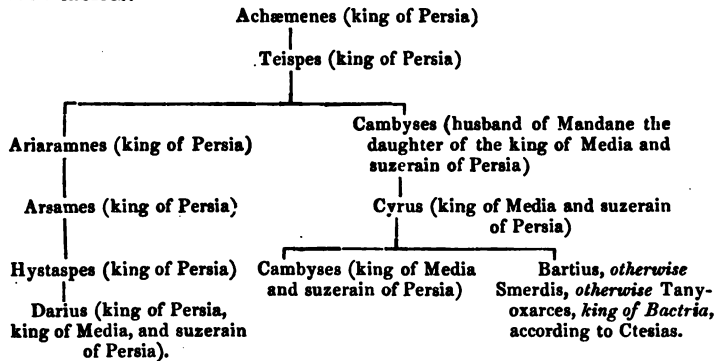
(3) Cambyzes, (4) Cyrus, (5) Teispes, (6) Ariaramnes, (7) Arsames, (8) Hystaspes, (9) Darius, (10) Xerxes, which (it will be seen) becomes identical with the authentic genealogy of the Behistun inscription, if the second, third and fourth terms of the series be taken away. This, however, without some satisfactory explanation of the reason for which Herodotus was induced to adopt them, is a mode of reconciling discordant statements by no means to be approved. But what if the only error here should be, that Herodotus, or rather the authority followed by him, had put two separate genealogies (belonging to the two branches of the same family) *one after the other* instead of *side by side*? What if the pedigree of Cyrus ran (1) Achæmenes, (2) Teispes, (3) Cambyzes, (4) Cyrus, and that of Darius *in exact accordance with the Behistun inscription*, starting from the common ancestor, (1) Teispes, (2) Ariaramnes, (3) Arsames, (4) Hystaspes, (5) Darius? This mistake is so natural a one, and accounts so well for the form given to the genealogical tree in the passage in question, that it can be fairly assumed *as a probable hypothesis*, remaining to be confirmed or weakened by the conformity or disagreement of other facts with it.

The internal government of Media in the time of Astyages appears clearly to have been a monarchy surrounded by an extremely powerful oligarchy, united to one another by the bond of the Magian religious system. The religion of Persia, on the other hand, appears to have approached very nearly to pure Theism, or at any rate to have been quite alien from the symbolism and the complicated ceremonial of Media. This difference of religion superadded to the differences of civilization must have increased the improbability of Cyrus the Persian succeeding to the throne of Astyages, had not the tyranny of the latter induced his nobles, and among them Harpagus, *his own relation* (Herod. i. 109), to conspire against him, and, with the assistance of Cyrus and his hardy Persian troops, to dethrone him. Jealousy of each other (perhaps aided by the physical force which Cyrus had at command) probably prevented them from doing that which Astyages thought would have been the natural thing,—making one of their own body (Harpagus himself for instance) the successor (Herod. i. 129); and these considerations doubtless added force to the claims of Cyrus through his mother, which of themselves, had he been of pure blood, would have been irresistible*; and thus the son of Cambyzes the Persian became king of Media and *suzerain* of Persia, but not *king* of Persia in the same sense in which the sovereigns of the line mentioned in the Behistun inscription were, from Achæmenes down to Hystaspes inclusive. Consequently his name would not be introduced into *that* list, although his position would be higher than that of any of his family. But this elevation of Cyrus to the imperial throne could never have been acquiesced in if he had not been able to accommodate himself to the order of things into which he had been introduced. It was only natural that he should adopt the state religion and be received *as a Magian*. This is (I apprehend) the principle

* 'Ἀστυάγης μὲν ἐστὶ γέρον, καὶ ἄπαις ἔρσενος γόνου· εἰ δὲ θελήσει, τοῦτον τελευτήσαντος, ἐς τὴν θυγατέρα ταύτην ἀναβῆναι ἢ τυραννίς, κ.τ.λ. (i. 109.)

involved in the strange proceeding recorded by Ctesias, that Cyrus secured his power by first adopting as *his mother*, and then *marrying*, Amytis, the daughter of Astyages, although her husband had to be slain to enable him to do this*. The first act of the revolution was thus brought to an end, and no further troubles seem to have arisen till after the death of Cyrus.

The pedigree of the Achæmenids may, after what has been said, be with considerable probability set out as follows, in substantial accordance with Herodotus and Ctesias, as well as with the Behistun rock tablets.



* Ctesias related that Astyages was first of all put in chains by Cyrus, but soon after released by his own hand, *καὶ ὡς πατέρα τιμηθῆναι, καὶ τὴν θυγατέρα Ἀμύτιν πρότερον μὲν μητρικῆς ἀπολαῦσαι τιμῆς, ἔπειτα δὲ καὶ εἰς γυναικα ἀχθῆναι τῷ Κύρῳ, Σπιτάμα τοῦ ἀνδρὸς αὐτῆς ἀνηρημένου, ὅτι ἐφεύσαστο ἀγνοεῖν εἰπὼν ἐρευνώμενον Ἀστυίγαν.....καὶ ὅτι πρὸς Βακτρίους ἐπολέμησε [Κῦρος] καὶ ἀγχώματος ἡ μάχη ἐγένετο· ἐπεὶ δὲ Βάκτριοι Ἀστυίγαν μὲν πατέρα Κύρου γεγεννημένον, Ἀμύτιν δὲ μητέρα καὶ γυναῖκα ἑμαθόν, εἰαυτοὺς ἐκόντες Ἀμύτι καὶ Κύρῳ παρέδοσαν.* It appears to me not unlikely that at the coronation of the Medo-maglan kings, some ceremony like the proceeding which Ctesias states to have taken place was employed to typify the conveyance of *absolute dominion over the earth*,—an essential idea of Oriental sovereignty. That such a meaning might naturally be so symbolized is shown by the interpretation which the soothsayers put upon Julius Cæsar's dream (Suetonius, *Jul. Cæs.* § 8), and that which Hippas put upon his own (Herod. vi. 107). The case of Comon the Messenian refugee (Pausanias, iv. 26. 3) is still more decisive; and indeed Artemidorus (see Casaubon's note on the passage of Suetonius), whose work is a repertory of traditional interpretations, and therefore represents the notions of a much earlier time than his own, lays it down as a settled point that a dream like Cæsar's is an especially lucky one for a statesman, on the ground of its *symbolizing an absolute dominion willingly acquiesced in*. It is only natural that the ceremonies of a foreign hierarchy should be taken literally by a people not familiar with them, and hence the coarse charge of Catullus, embodying, no doubt, the vulgar notions prevalent in Rome at his time—

Nascatur magus ex Gelli matrisque nefando
 Conjugo, et discat Persicum aruspicium.
 Nam magus ex matre et gnato gignatur oportet,
 Si vera est Persarum impia relligio.—*Catullus*, xc.

That the interests of the Magians and those of the dynasty of Astyages were closely bound up together, and that the possible succession of Cyrus was looked forward to as something necessarily fatal to the former as well as the latter, appears from Herodotus (i. 120).

The corrected pedigree will now in its turn enable us to offer an explanation of some parts of the Inscription which are otherwise unintelligible. Darius, in the first part of what may be called his annals, as well as in the tablet above his own figure in the bas-relief, asserts that there have been *eight kings of his race* before him, and that he himself is the *ninth*. As it is plain from the genealogy which accompanies this assertion that three of the number were not in the direct line from Achæmenes to himself, and consequently were not kings of Persia, they must be sought for elsewhere. I believe that they are Cyrus the Great, Cambyses, and the true Smerdis. It may be argued against this view, that as he speaks of Smerdis (Bartius) as a fomentor of troubles, it is not to be supposed that he would acknowledge him as a sovereign *de jure*. To this, however, I cannot agree. Ctesias expressly states that Cyrus left his son Tanyoxarces (who is identical with the Bartius of the inscription) an *independent sovereign* of a portion of his dominions, at the same time that he constituted the elder brother Cambyses his successor in the empire*; and although subsequent proceedings cost the younger son his life, yet this would not (I conceive) at all detract from the disposition to acknowledge his royal character. Jehu paid a similar mark of respect to the idolatress Jezebel immediately after he had caused her destruction (2 Kings, ix. 34). And it is to be observed, that Bartius's conduct is nowhere spoken of as if it had extended to open rebellion against Cambyses. He is rather conceived of as secretly tampering with the subjects of the latter, and, if destroyed at all during his reign, as cut off by assassination; and that in so mysterious a manner as to occasion very different reports both of the time and the circumstances of his death, and to furnish more than one pretender with plausible grounds for asserting his existence. For until after the death of Cambyses it was popularly believed that he was alive and reigning; therefore, *up to* that time it was impossible that he should have been publicly declared a rebel and as such deprived of his royal character, even if we grant that this consequence would, in oriental ways of thinking, follow from such a public declaration. And *after* the death of Cambyses, and the assertion being publicly made that the professed Bartius was an impostor, there would remain no motive for such a gratuitous insult to the memory of the real Bartius, a prince who no longer stood in the way of Darius.

To return to the history of the empire after the death of Cyrus, it may be gathered from every account of Cambyses that his distinctive character was that of a despiser of the prevailing religion, his hostility to which was carried to the extreme of intolerance. A savage in temperament and filled with religious fanaticism, his policy put an end to the calm which had been produced by the compromise of his father Cyrus, and induced the troubles which it was the interest

* Κύρος δὲ μέλλων τελευτᾶν Καμβύσῃν μὲν τὸν πρῶτον υἱὸν βασιλέα καθίστη, Ταννοξάρκην δὲ τὸν νεώτερον ἐπέστησε δεσπότην Βακτρίων καὶ τῆς χώρας καὶ Χοραμνίων καὶ Παρθίων καὶ Καρμανίων, ἀτελεῖς ἔχειν τὰς χώρας διορισάμενος. *Ap. Photium, Biblioth. p. 37.*

of his brother Bartius, king of the *Bactrians**, to foment. It was only natural under such circumstances that the Medians should seize the opportunity of Cambyzes' absence in Egypt to endeavour to rid themselves of him, and at the same time revive the supremacy of their own religion. It had become a question between supremacy or extinction; and accordingly the general revolt spoken of in the Behistun tablets took place, and was for a time eminently successful, until the Ormuzd worshipers under the guidance of Darius—the next heir to the empire after the death of Bartius—once more obtained the victory, and by the consummate skill of their champion succeeded in consolidating it. Indeed the true political significance of the Magian usurpation,—represented as it is by Herodotus in the light of a private scheme, carried into effect by an ambitious and unprincipled pretender,—yet shows itself here and there in his narrative, in insulated passages which harmonize ill with the story that he follows in his main account, but are in exact agreement with the course of proceedings as recorded in the Behistun tablets. Several of these undesigned confirmations of the official account I have myself remarked, and probably more will be detected by a reader whose attention has been once called to the subject†.

The narrative of Herodotus represents the cadastral system intro-

* See the passage of Ctesias quoted above in the last note, and the latter part of that in the note on page 20, by which last the attachment of the Bactrians to the Magian dynasty is proved to demonstration.

† I. Herodotus says that on the accession of Darius to the throne, he found the whole of Asia, with the exception of the Arabians, submissive to his rule, "Cyrus, and afterwards Cambyzes, having subdued it" (iii. 88). But in the whole of his work there is no account of Cambyzes having done anything of the sort. On the contrary, the expedition to Egypt is spoken of as if immediately following the death of Cyrus. But the Behistun inscription does imply something of the kind; for after mentioning troubles excited in the state by the true Bartius, and his death by Cambyzes, it adds that the troubles then ceased and Cambyzes went to Egypt.

II. Again, in describing the conduct of Orontes (whose satrapy included nearly the whole of Asia Minor) after the Magian usurpation, Herodotus says that he "gave no help to the Persians when they had been deprived of their sovereignty by the Medes" (iii. 126),—a phrase appropriate not to a mere personal usurpation, as he represents the Magians' to have been, but to a revolution restoring the relative position of Medes and Persians as it had existed in the time of Astyages. It is therefore exactly in keeping with the account of the rock-tablets.

III. On this same principle perhaps may be explained another passage (i. 130), which has given a great deal of trouble to the commentators. After winding up the account of the dethronement of Astyages and the subjection of the Medes to the Persians, in consequence of the acerbity of the Median monarch's temper, Herodotus adds, that subsequently the Medes repented of the course they had taken, and *revolted from Darius*, but on doing so were subdued and again put down. This notice has been assumed to refer to the revolt under Darius Nothus, which was put down in the year 408 B.C., and of course the chronology of the matter occasions great difficulty. One can hardly conceive Herodotus engaged in writing his history so late as this, or that if he meant Darius Nothus, he would not have added some qualifying expression to distinguish that monarch from his much more celebrated ancestor. Even if an ancient interpolation, this might be looked for. I myself cannot but think that here there is either a perversion of the revolt under the Gوماتes of the Behistun inscription (which was quelled *by Darius*), or an allusion to the Veisdates of the same (who really revolted *from Darius*), or—which in my

duced by Darius as his *first* measure after setting up the monument to which the strange story of his horse (iii. 89) was attached. But this system, from its very nature, implies a *centralization of government*. It was calculated by its operation to render the monarch far more independent of his powerful vassals*, and likewise to procure him personal popularity in the outlying countries, the imposts on which were fixed by it at a definite sum, instead of being left dependent on the will of the ruffianly chiefs who happened to be in command. It was only to be expected that this limitation of arbitrary power should be unpalatable to the semi-barbarous Persian chivalry, and that they should express their contempt for the financial turn of their sovereign by nicknaming him "a tradesman†." Now when Herodotus puts the erection of the monument and the introduction of the cadastral scheme together, this is (I apprehend) due to the circumstance of the two relating to the two salient points of Darius's life. His accession to the throne of Media not merely made him the feudal superior of the king of Persia, but united in one family the hereditary sovereignty of both countries, and thus furnished him with a power that his predecessors had not possessed,—that of converting a bundle of states into an organic whole. Except under such circumstances, it is likely that the centralization effected by him would have been impossible; and we see that those Persians who were not Achæmenids, as well as the Magian usurpers, are represented by Herodotus as pursuing the opposite policy, and one calculated to encourage the independence of the separate states‡. But even with such advantages of

opinion is the most likely of all (see the second note on page 25)—a compression of the two rebellions into one.

IV. Herodotus, although he does not expressly say that the murder of the Magian usurper took place in *Susa*, yet by implication shows that he laid it there (iii. 64, 70, 76). Yet he uses the expression of Darius: *παργίναται ἐς τὰ Σούσα ἐκ Περσέων ἦκον*. This expression (see iii. 30) is as inappropriate as it would be to say that a person came to Kendal out of Westmoreland. But it appears from the Behistun inscription that the destruction of the Magian really took place, not in *Susa*, but "in the fort Siktakhotes, in Nisama the province of Media:" and to kill him there, Darius may very well have come "out of Persia."

* Orætes is represented by Herodotus (iii. 127) as having, at the time of the Magian usurpation, the government of "the Phrygian, Lydian, and Ionic nomes." The only check upon this absolute dominion over the whole of Asia within the Halys was the presence of the Achæmenid Mitrabates, who had the satrapy of which Dascyleum was the seat of government. This hindrance Orætes removed by a violent death (iii. 126), and showed by unmistakeable conduct that he intended to assert his independence of the new monarch, to whom he stood in very much the same relative position as Vespasian to Vitellius on the accession of the latter to the throne of the Cæsars. Herodotus (it is to be observed) describes the position of Orætes in terms of the later division into *satrapies*, although it is quite clear that such a division could not have been made at the time Orætes was appointed: for it was in the time of Cyrus (iii. 120) that he went to his post, probably as the successor of Harpagus, who had completed the conquest of the country (i. 162) begun by Mazares (i. 156, 161.)

† *κάπηλος*, Herod. iii. 89.

‡ The Magians were greatly regretted by *all* the Asiatic states when they were killed, with the solitary exception of the Persians (iii. 67). Orætes abstained from aiding the movement against them, when he had the whole force of Asia at his command (iii. 127). And Aryandes asserted the power of a sovereign by issuing a coinage (iv. 166).

position, it is inconceivable that such a revolution as that effected in the creation of the Persian empire (as we find it at the end of Darius's reign) can have been brought about by him rapidly. It is more reasonable to consider it as the ultimate state into which things subsided at the end of a long series of wars and civil troubles. And this is exactly what the Behistun inscription would lead us to believe. The annals, which take up the greater portion of the first and the whole of the remaining three tablets which completed the original monument, are nothing more or less than the details of those campaigns which *issued* in the acquisition of absolute dominion over the twenty-three provinces, these provinces themselves being enumerated immediately after the formal recitation of Darius's titles, that is, in the *very beginning* of the inscription. The acquisition of the empire and its reduction under a system of central government is plainly regarded by the Persian monarch in the same light as the French Code was by Napoleon: it is the great work in which he looks to go down to posterity,—the *résumé* of his achievements. Before it could have been effected, the spirit of the individual races must have been quelled, their separate interests fused together, and the weight of individual nobles diminished to an extent which could scarcely have been produced by any other agency than that which the inscription shows us to have been at work, viz. bloody wars of race and religion, terminating in the establishment of a central predominant power wielding the resources of the whole empire.

Such a course of events is quite natural, and in accordance with what has taken place in many other countries. The struggles which resulted in the supremacy of Darius have their parallel in the Thirty Years' War of modern Europe, and in our own Wars of the Roses. Henry the Seventh is the English Darius in many important elements of his character and fortunes, although wanting his personal accomplishments and generous temper.

Conformably to what might have been expected from a train of events such as has been sketched out, it appears that Darius changed the seat of government from Agbatana to Susa. This was as important a step as it would be to transfer the British court and legislature from London to Edinburgh; or as it would have been if the Bourbons on their restoration had made Bordeaux the capital of France*. Yet the fact only appears *indirectly* from the narrative of Herodotus, who is perfectly unconscious of the momentous revolution of interests necessarily involved in such a policy, and never explicitly notices it at all. (See i. 153 and iii. 64, compared with iii. 129; vi. 119; vii. 3; ix. 108.)

Again, the extreme anxiety about the personal identity of Bartius (Smerdis), and the very mysterious circumstances attending his death, receive an entirely new illustration if the relationship of Darius

* This is even an understatement of the case. In the East, where there is no class of capitalists, *all* artisans are maintained, from day to day, by the personal expenditure of the wealthy. The change of the seat of government is therefore a sentence of emigration or utter ruin to the non-agricultural portion of the community.

to Cyrus was what I have suggested. It is perfectly certain that very many persons believed this individual to be the genuine son of Cyrus, and perhaps with justice. Darius believed himself to be the *only* person cognizant of the death of the real Smerdis (Herod. iii. 71). Prexaspes must have believed the same (iii. 74). Otanes, in his turn, fancied the pretender's secret known only to him (iii. 68). One thing is clear, that it was absolutely necessary for the Persian party to destroy the Magian, and that they had the same motive for denying his claim to be the son of Cyrus that the Orange party in the reign of James II. had for trumping up the story of the warming-pan. The claim of legitimate succession has always been too powerful an engine not to be coveted by aspirants to power, and secured only too often, if necessary, by the commission of crime; and the removal of the only obstacle to Darius's accession (whether Gomates or Bartius) was at last achieved by a *small band* of conspirators*, who justified their act to the world by the equivocal evidence of producing the head of their victim and that of his brother† in public.

But by whatever means Darius may have acquired his power, it is plain from various incidents mentioned in the narrative of Herodotus, that he used it in a prudent and temperate manner. If he spared nothing to establish the supremacy of the religious party of which, according to the Behistun inscription, he was the champion, yet, that result having been obtained, he appears to have been at least tolerant of the conquered party. The fierce fanaticism which had served him excellently as a weapon of offence must have become very inconvenient when he had no longer rivals to overthrow; and it was only to be expected that he should revert to the policy of Cyrus and carefully avoid that of Cambyses. And hence, probably, arose that revival of Median customs and religious rites in the court of the new dynasty, which is indicated in the consultation of Magian soothsayers by his son Xerxes‡, the Magian hero-worship at Ilium§, the scrupulous reverence for Delos exhibited by the Median commander Datis||, and (as it would seem) the recognition in later times of the necessity of a Magian priest even where the ceremonial belonged to a simple religious system¶. Indeed the remarkable tendency of the Persians to adopt foreign customs, which Herodotus himself remarks as an especial characteristic, would probably have baffled the attempt of Darius, had he even been desirous of making

* This is the statement of the Behistun tablets as well as of Herodotus.

† I am much inclined to suspect that the *two* Magians of Herodotus's story (iii. 78, 79) grew out of the *two* pretenders, Gomates and Veisdates, of the Behistun annals. Each of these professed to be Bartius the son of Cyrus; but there seems to have been a considerable interval between their attempts,—the one being the first, the other the seventh of the nine figures which in the original bas-relief appear as conquered by Darius. An inverse mistake perhaps gave rise to the account of the protracted siege of Babylon (iii. 152). The Behistun inscription makes Darius *twice* take Babylon after a revolt. On the first occasion he commands in person; on the second the successful general is Intaphres, a Median. The former appears as the *third*, the latter as the *ninth* of the great successes recorded on the rock tablets. In each case the leader of the rebels professed "to be Nabokodrosor." Herodotus's informant seems to have compressed the two campaigns into one long one.

‡ vii. 19, 37.

§ vii. 43.

|| vi. 97.

¶ i. 132.

one, to retain them, after inheriting the wealth and civilization of their late masters, in the simplicity of their ancient manners and ancient faith. The more sagacious chiefs of the old school doubtless, like Artembares*, prophesied the degeneracy of a generation brought up in habits which would have excited the horror of Cyrus, but their protest was in vain; and in the time of Herodotus it can scarcely be doubted that the court of the Great King presented in morals, religion, and social indulgence of all kinds, a picture in no respect different from that which might have been seen in the worst days of the Median or Assyrian dynasties.

* ix. 122.

PHILOLOGICAL SOCIETY.

VOL. VI.

FEBRUARY 11, 1853.

No. 129.

THOMAS WATTS, Esq., in the Chair.

A paper was read entitled—

“Some Suggestions in Logical Phraseology.” By Professor De Morgan.

Among the most unfortunate ambiguities of language only, unaccompanied by any confusion of thought, are those expressions which we so frequently qualify by the words *exclusive* and *inclusive*. Whether the termini or extreme cases are to be both taken in, both left out, or one taken in and one left out, is a matter which often requires an additional sentence. In mathematics, no ambiguity is more common than a statement about *greater* or *less*, which leaves it uncertain whether the extreme case, namely *equality*, is or is not included. In logic, the same thing occurs in the propositional forms. ‘Every x is y ’ would be commonly understood as meaning that x is not coextensive with y , though the extreme case, that in which there are no more y s than x s, would not be held formally excluded. The distinction of these two cases led Aristotle to what have since been called the *predicables*. Returning to the master himself, and not attending to his followers, we find the distinction of *genus*, of *definition* or *property* (words the distinction of which is extra-logical), and of *accident*. When all the x s are some (only) of the y s, y is the genus of x ; when all the x s, and no other things, are y s, y is the definition or property of x . (Thomson, *Outlines*, &c. p. 146.)

Similar ambiguities exist as to negative propositions; but Aristotle does not take notice of them, as he would have done, if he had admitted contrary or privative terms. The *universe* of the proposition being either the whole universe of thought, or a given portion of it, all that is not x may be called the *contrary* of x . If y be a name entirely external to x , so that no x is y , then y may either apply to the whole contrary of x , or only to a part of it. We owe to this omission of Aristotle the want of clear phraseology by which to express relations of disagreement, in terms as familiar to us as genus, species, and property. I dissent from the general opinion that Aristotle confined himself to the common modes of thought, and maintain that it was the common mode of thought which confined itself to Aristotle. We owe the capability of our modern languages, as vehicles of abstract science of all kinds, to the scholastic followers of the Greek philosopher; and I, for one, am persuaded that the difficulty of certain existing and therefore possible forms of thought is due solely to neglect of cultivation; and that this neglect has been most injurious to the progress of mental power.

My present object is to invite criticism and suggestion with respect

to an attempt to construct language expressive of extension, and of distinction: of extension to privative or contrary notions, and of distinction between what, relatively to each other, we may call unambiguous and ambiguous predication.

In my work on Logic I designated terms which are coextensive as *identical*, and the contained and containing terms as *subidentical* and *superidentical*: while terms which are contained in and contain the contrary were called *subcontrary* and *supercontrary*. With these terms, as expressing the relations of *extent*, I am well satisfied. Any one who will learn to recall their meaning will very easily make axioms of those compositions of relations on the perception of which the complex syllogism depends. For instance, in the assertion 'A subcontrary (or contrary) of a supercontrary of *z* is a subidentical of *z*,' will be seen the mode of inference contained in the following:— 'If no *x* be *y* (whether there be other things or not which are not *ys*), and if *y* contain all that is not *z* (and also some things that are *zs*), then *x* (and other things besides) must always be *z*.' Reserving this language for comparison of *extents*, I now propose the following extended table of predicables, to express every way in which we can predicate or deny one notion of another, in which *some* is *not all*.

Let that which can be said of all be an *attribute*; of some and some *only*, an *accident*; of none, an *excludent*. Observe that the *accident* is also, by definition, *non-accident*: the former in relation to the part of which it can be said; the latter in relation to the part of which it cannot. Let each of these be divided into *universal*, *generic*, and *specific*. Let any predicable be *universal* when it applies in the same manner both to the subject of predication and to its contrary. Let it be *generic* when, not being universal, by enlarging the subject of predication from a species into some higher genus, the additional extent contains matter to which the predicable is applicable, or which contributes towards the name. Let it be *specific* when no such thing can happen in any genus into which the subject of predication can be enlarged. The application of the three adjectives to each of the three substantives will give nine predicables, which are all that can be, so long as we do no more than annex the privative notion to the form of thought on which Aristotle distinguished genus, property, and accident.

I take a descriptive example of each, the universe in question being *animal*, that is, all the names of which we predicate being species of animals, and each species having all other animals in its contrary.

1. *Universal attribute*.—The term *organized*, as applied to *man*, in the universe *animal*, is a universal attribute, because, besides applying to all men, it applies to all the contrary, or to all other animals.

2. *Generic attribute* (superidentical).—The term *warm-blooded*, as applied to all men, is a generic attribute, because, without being an attribute of all the contrary, it is of some, so that a larger genus, containing man, can be formed, of which the term in question shall still be an attribute.

3. *Specific attribute* (identical).—The term *rational* is a specific attribute of man, because, applying to all men, it applies to nothing else, so that no additional extent contained in any genus of which man is a species, has anything to which it is applicable.

4. *Specific accident* and *generic non-accident* (subidentical).—The term *lawyer* is a specific accident of man, inasmuch as no genus of man contains it except as man contains it. The species is called an accident of the genus even by Aristotle.

5. *Universal accident* and *universal non-accident*.—The term *dark-coloured*, an accident of man, is a universal accident, because it is an accident of the class not-man. The word *universal*, it must be remembered, is used strictly according to definition. The *universe*, animal, is divided, as a subject of predication, into man and not-man, and the predicable which applies in the same manner to both man and not-man, is *therefore* called universal. But the phrase 'universal accident,' sounds like 'total part,' or 'permanent casualty.' One of the questions to which I wish to draw attention is the following:—When a word applies in a natural and vernacular sense to all subdivisions except one, which should be preferred—the extension of the word to that one exceptional subdivision, which we are obliged to do in mathematics, or the introduction of another and, for the present time, more natural, expression?

6. *Generic accident* and *specific non-accident* (supercontrary).—The term *unclothed* (by art) is a generic accident of man, because, being an attribute of some races, and not being universal (for it is not an accident, but an attribute, of the contrary), a genus containing man can be formed, of which genus the term is still an accident, the term applying also to the part of the genus which is not man.

7. *Specific excludent* (contrary).—The term *dumb* (in the sense of not capable of speaking and understanding language) is, as predicated with respect to man in the universe animal, a specific excludent; because, not applying to man at all, but to all other animals, it cannot be predicated excludently of any genus of which man is a species.

8. *Generic excludent* (subcontrary).—The term *quadruped* is a generic excludent of man, because it is also an excludent of genera in which man is contained.

9. *Universal excludent*.—The term *mineral* is a universal excludent of man, because it excludes also every animal which is not man.

The preceding cases include all the forms in which one term can be predicated of another without terminal ambiguity in the meaning of the word *some*. Here, *some* means *not none* and *not all*. In the sense in which it is used in the common proposition, it only means *not none*.

And in passing to this common proposition, we see that the mode of predication affirms, not one of the preceding, but one of two. There are eight modes of connexion, for which eight distinct terms are absolutely requisite: these must be of that degree of clearness which will make axioms of the compositions of relations which take

place in inference. In applying the terms *genus* and *species* here, instead of in the former enumeration, I consider them as having become vernacular, and as having taken a purely relative sense. When Aristotle mentions the genus, it is not so much with relation to species, as in connexion with *property* and *accident*. I could not, in the preceding list, have used the word *genus* instead of *attribute*, merely because the word *genus*, in common language, is no more than a correlative of *species*, and is not usually thought of in opposition to accident or excludent.

I signify the four universals as follows:—

Every x is y x is a *species* of y .

Every y is x x is a *genus* of y .

No x is y x is an *external* of y (and y of x).

Everything is either x or y } x is a *complement* of y (and y of x).
or both }

The species, then, is either the specific accident or the specific attribute. The genus is either the specific or generic attribute. The complement is either the specific excludent or the generic accident. The external is either the specific or generic excludent. The name of the particular proposition which denies one of the preceding universals, can in no case be a familiar term, so far as I can find. Not a species, is partly (at least) external, and may be called *exient*. Not a genus, that is, not entirely filling up, may be called *subtotal*. Not external, and therefore partly, at least, internal, may be called *partient*. Not a complement, and therefore not filling up the whole contrary, may be called a *subremainder*, or *subremnant* (the word *subcontrary* being already appropriated). Thus we have

Some xs are not ys .. x is an *exient* of y .

Some ys are not xs .. x is a *subtotal* of y .

Some xs are ys x is a *partient* of y (and y of x).

Some things are nei- } x is a *subremainder* of y (and y of x).
ther xs nor ys .. }

With little practice, any one will be enabled to reduce a compound relation to a simple one, when it can be done. That a species of a species is a species is self-evident at once, from our familiarity with this one word. That the complement of a subtotal is partient will perhaps give a few seconds' thought, at first. It is the axiom on which the inference of the following syllogism depends:—Everything is either x or y , some zs are not ys ; therefore some zs are xs ,—in which x is the complement of y , the subtotal of z .

All that precedes has been admitted into logic, so far as it can be done without direct admission of the contrary, or privative term. The cases I have brought forward are exhaustive of all the modes of predication which can be applied to one term by means of another, when the logical quantities employed are either none, some (not all), and all, or none, some (it may be all), and all. The question I raise is one of language entirely; can we propose any words instead of those I have given, which combine with sufficient system such an amount of ordinary meaning as will enable those who use them to do it with facility in a short time?

PHILOLOGICAL SOCIETY.

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No. 130.

HENSLEIGH WEDGWOOD, Esq., in the Chair.

O. Ferris, Esq. was elected a Member of the Society.

A paper was read—

“On the Etymology of the word *Stonehenge*.” By Edwin Guest, Esq.

That hackneyed subject, the origin of Stonehenge, bids fair once more to engage, if it does not reward, the attention of our antiquaries. The hypotheses which have been lately started to account for it, are as various and as inconsistent with each other, as those which exercised the ingenuity and the learning of the last century. It is not the intention of the writer to examine these hypotheses, or to determine whether Stonehenge be a portion of a gigantic planetarium; or a druidical temple built by the renegade Britons, after the departure of the Romans; or merely the “locus consecratus,” where the Southern Belgæ held their national gatherings, whether for judicial or other purposes. These are inquiries, which, however interesting they may be to the antiquary or historian, would clearly be out of place in a paper read before this Society. But some of the writers who have followed these investigations have partly based their conclusions on etymological grounds; and it may not be an unsuitable inquiry, nor one altogether without interest to the professed philologist, to examine how far these grounds are tenable, and in what manner Englishmen, whose general attainments he may respect, will sometimes approach the discussion of questions which he has been accustomed to consider as falling more directly within his own province. He will probably think that a more familiar acquaintance with his favourite science would have led them to greater caution.

Among the writers to whom we have referred, one of the foremost places must be assigned to the author of the ‘Cyclops Christianus.’ His favourite hypothesis is framed in accordance with the legend, which makes Stonehenge the scene where the Welsh nobles fell beneath the daggers of Hengist’s followers. He considers this story to derive some corroboration from the name of the locality. Stonehenge, in the more ancient authorities, is often called *Stonehenges*, and a monkish writer of the fifteenth century, Simon of Abingdon, in one place writes the word *Stonhengest*. Mr. Herbert would have us consider *Stonehenge* and *Stonehenges* as corruptions of *Stone hengest*; and maintains that this latter word signifies the stone of Hengest.

A scholar—and the author of the ‘Cyclops Christianus’ is a ripe and good one—could hardly overlook the difficulties which lie in the way of this hypothesis. He examines the question at great length, and with an ingenuity which may possibly have deceived him. I

speak rather doubtfully, for he occasionally exhibits a spirit of banter which cannot but awaken the suspicion that he is playing with his reader. His arguments may be ranged under two heads:—

1st. He maintains it as a law of our language, that in those compounds in which one element bears to the other the same relation as an adjective to its substantive, the adjectival or qualifying member takes the first place. Hence he argues, that the commonly received opinion, which makes Stonehenge to signify the hanging stones (the *pierres pendues* of Wace) must be erroneous, inasmuch as, in this case, the qualifying element stands last.

2ndly. He considers this rule open to *one* exception, and that when the qualifying word is a proper name, it may take the last place; e. g. *Port-Patrick*, *Fort-William*, *Mount-St. Michael*, &c. From this he infers, that though it would be contrary to analogy to interpret Stonehenge as signifying the hanging stones, yet, considered as a corruption of *Stone henge*, it may very well signify the stone of Hengest.

It is presumed that no member of this Society will be disposed to quarrel with Mr. Herbert's first position. With respect to his second, we may observe, that such compound terms as *Port-Patrick*, &c., are instances of a Norman idiom, which has partially affected our language from the fourteenth century downwards, but which has never succeeded in establishing itself as a portion of our vernacular dialect. Stonehenge is clearly an English compound; its elements are English; and it may be traced to the twelfth century, when the Norman idiom referred to was unknown to our language. Such idiom therefore can hardly justify us in giving to Stonehenge or Stonehengest, the meaning which Mr. Herbert would assign to it.

Mr. Herbert's speculations with respect to the origin of Stonehenge, and also as to the etymology of the name, are reviewed in an article which appeared in the *Quarterly Review* for last September. In considering the first of these questions, the reviewer adopts, though with very scanty acknowledgement, all the conclusions and most of the arguments which the present writer laid before the Archæological Institute some two years back, and which were published in the *Archæological Journal*, No. 30. It may seem therefore somewhat ungracious to quarrel with him on a point of philology. But his criticism affords us an instructive example of the manner in which these subjects are ordinarily treated; and as he appears to be a reader of our '*Transactions*,' he will probably have an opportunity of seeing these remarks, and if he thinks fit, of replying to them.

To the following passage, which appears in his text—

"Mr. Herbert seriously thinks that Stonehenge means Hengist's stone, which is after all not more improbable than the derivation of Hanging stones."—*Quart. Rev.* Sept. 1852, p. 305.

he appends the note—

"We conceive that *henge* is a mere termination of the genitive or adjective kind, such as Mr. Kemble has given a list of in one of his papers for the Philological Society."

May we not ask, what possible good can come from laying before

the public crude and undigested notions like these? It is clear, if the reviewer were asked for his philological objections to Mr. Herbert's etymology, that he has none to give. What then is the value of his judgment upon it? It is just as clear, if he were asked to explain the meaning of Stonehenge according to Mr. Kemble's theory, that he would be equally at a loss. What then is the value of the "conception" with which he favours us? The etymology which tradition has handed down to us, he dismisses very summarily; but the writer hopes to advance reasons sufficiently strong to convince the reader, that it is an explanation of the term which will satisfy both good sense and philological criticism.

We find in many of the Gothic languages words closely resembling *henge*, and signifying something suspended, as a shelf, a curtain, an ear-ring, the overhanging side of a valley, &c. These words enter freely into composition.

brot-hange, Germ.—shelves to hang bread on; *brot*, bread.

quark-hänge, Germ.—a frame to dry curds and cheese upon; *quark*, curds.

thal-hänge, Germ.—the steep side of a valley; *thal*, a dale.

ör-hänge, Swed.—an ear-ring; *ör-a*, an ear.

Have we in our own language any word that seems to answer to the element which occupies the final place in these compounds? Any person who enters a butcher's shop in the south or west of England may hear the phrase "head and hinge," by which the worthy tradesman designates the heads of certain animals, with the portions of the animal thence dependent. The word, it would seem, is sometimes pronounced *hange* or *hanje*; and in the Glossary to the Exmoor Scolding is thus defined:—

Hanje or *hanje*. The purtenance of any creature, joined by the gullet to the head, and hanging together, viz. the lights, heart, and liver.

The writer believes this to be only another application of the word, which appears as the final element of the compound *Stonehenge*; and that in such compound *henge* signifies the impost, which is suspended on the two uprights.

According to these views, Stonehenge might be used in any case in which one stone was suspended on two or more others; and in this sense we find it not unfrequently used in our literature. Stukely appears to have had some obscure notion, that the word might be used with this general meaning, for he tells us, he had been informed that in some locality in Yorkshire, certain natural rocks were called Stonehenge. Mr. Herbert makes short work with "a dishonest writer, the forger of the Dracontium;" and will only admit that "some place may have been so surnamed in modern times by knowing persons, and by way of comparison, but perhaps not even that." Stukely, however, might have easily accumulated authorities to rest his surmise upon, had he known where to look for them.

"—herein they imitated or rather emulated the Israelites, who being delivered from the Egyptians, and having trampled the Red Sea and Jordan (opposing them) under their feet, did by God's command erect a *stonage** of 12 stones," &c.—Gibbons, A fool's bolt soon shot at Stonehenge.

* It should be observed, that Stonehenge is always called *Stonage* by the peasantry of the neighbourhood.

"Would not every body say to him, we know the *stonage* at Gilgal?"—Leslie.

"— as who with skill
And knowingly his journey manage will,
Doth often from the beaten road withdraw,
Or to behold a *stonage*, taste a spaw,
Or with some subtle artist to conferre."

G. Tooke's *Belides*, p. 11*.

Hence we may understand how it comes to pass that Huntingdon and our older authorities generally write the name *Stonehenges*. Each of the trilithons was, strictly speaking, a *stonage*; and the entire monument might either be called the *Stonages*, or, if the word were used in its collective sense, the *Stonage*. *Stonehengest*, which Mr. Herbert discovered in one of the authorities quoted by Usher, can only be a clerical blunder for *Stonehenges*.

Besides the word *hang-e*, there seems to have been, both in our own and in the other Gothic dialects, a related word which did not take the final vowel. From this the Germans got their *vor-hang*, a curtain; and ourselves, it would seem, the word *Stonheng*.

"Arst was the kyng y buryed, er he myghte come there
Withinne the place of the *Stonheng*, that he lette rere."

Rob. of Gloucester, 154.

The word *hang*, which we thus wish to distinguish from *hange* or *henge*, is used in Norfolk, to signify, first, a crop of fruit *i. e.* that which is pendent from the boughs; and secondly, a declivity: Vid. Forby. It enters into the West-of-England compound, *stake-hang*.

Stake-hang, *s.* sometimes called only a *hang*. A kind of circular hedge made of stakes, forced into the sea-shore and standing about six feet above it, for the purpose of catching salmon and other fish.—Jennings's *Western Dialect*.

In East Sussex, it appears that the stage on which herrings are dried, is called a *herring-hang* :—

Dees, *Herring-dees*, a place in which herrings are dried, now more generally called a *herring-hang*, from the fish being hanged on sticks to dry.
—Holloway's *Provincialisms*.

During the fifteenth century, the trilithons at Stonehenge—or perhaps we might more correctly say their imposts—were, it would seem, known as the *Stone henges* :—

"The kyng then made a worthy sepulture
With the *stone henges* [wythyn Stonehenge] by Merlyns whole
aduise
For all the lordes Britons," &c.—Hardyng's *Chron.* p. 116.

"Where he had woorde of his brother's enterrement
Within the Giauntes carole that so then hight,
The *stone henges* [stonehenges] that now so named been," &c.
Hardyng's *Chron.* p. 117.

* The last two examples are quoted by Nares.

" — buried at Caroll no lesse
 Besyde Vterpendragon full expresse
 Arthures father, of greate worthynesse,
 Whiche called is the *stone Hengles* [Stonehenge] certayne
 Besyde Salysbury vpon the playne."—Hardyng's Chron. p. 150.

The words included within brackets are the readings furnished by the Harleian MS.

Mr. Herbert was aware of the term *Stone-hengles*. He observes, "The metrical historian Hardyng twice (query thrice) employed, but without explaining, the appellation *Stone Hengles*, 'which called is the stone Hengles* certayne,' p. 116, 150. Ed. Ellis. This reads like lapides Anglorum, or lapides Angelorum; but is indefensible."

In this passage Mr. Herbert has not expressed himself with his usual clearness. He probably meant to say, that the only explanation of the phrase, which presented itself to his mind, was that of lapides Anglorum or lapides Angelorum; and that neither of these could be supported. The writer concurs in this criticism, but he believes Hardyng never would have thought of starting either of the explanations to which such criticism is applicable. It is submitted to the reader, that *hengel* is nothing else but a derivative of *hang*; and that, like its primitive, it simply meant something that was suspended. In Devonshire, the moveable iron bar which is suspended over the fire to hang the caldron upon, is together with its appurtenances still called "a pair of *hangles*." Jennings's West. Dial.

Before we close this paper, it may be permitted us to notice another word, which seems to be formed on the same analogy as Stonehenge. The lych-gate, which is often found at the entrance of our churchyards, is called in the West of England a *scallenge*.

Scallage or *scallenge*, s.—a detached covered porch at the entrance of a church-yard. Ducange in *v.* shows that *scalus* was sometimes used for *stallus*, in the sense of a seat. Hence perhaps may have been derived *scalaguim*. Concerning the termination *aguim*, see Diez, Rom. Gramm. vol. ii. p. 252.

The chief objection to this etymology is, that a *scallenge* rarely or never contains a seat. In most cases it consists merely of a tiled or slated roof, supported on two strong uprights. It may also be doubted, whether in the cases where *scalus* seems to take the meaning of 'seat,' it be anything more than a blunder for *stulus*. Every one that has looked into a mediæval MS. knows how commonly these two letters *c* and *t* interchange.

Now the Dutch call a slate *schalie*, and in our Old-English dialect we find it called *skalye*. See Jam. Dict. Hence the pits or quarries, whence, as at Stonesfield, the brown or stone slate was dug, took the monkish name of *scalingi*. A construction which supported a roof formed of such slates may have been termed a *scall-henge*.

* It may be as well to inform the reader who is not familiar with the MSS. of the period, that the use of an initial capital in *stone Hengles* is a matter of no significance. In two of the three quotations, the word is written *stone hengles*.

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No. 131.

Professor H. H. WILSON in the Chair.

A paper was read—

“On the Aorists in -κα.” By R. G. Latham, M.D.

A well-known rule in the Eton Greek Grammar may serve to introduce the subject of the present remarks:—“*Quinque sunt aoristi primi qui futuri primi characteristicam non assumunt: ἔθηκα posui, ἔδωκα dedi, ἦκα misi, εἶπα dixi, ἤνεγκα tuli.*” The absolute accuracy of this sentence is no part of our considerations: it has merely been quoted for the sake of illustration.

What is the import of this abnormal κ? or, changing the expression, what is the explanation of the aorist in -κα? Is it certain that it is an aorist? or, granting this, is it certain that its relations to the future are exceptional?

The present writer was at one time inclined to the doubts implied by the first of these alternatives, and gave some reasons* for making the form a *perfect* rather than an aorist. He finds, however, that this is only shifting the difficulty. How do *perfects* come to end in -κα? The typical and unequivocal perfects are formed by a reduplication at the beginning, and a modification of the final radical consonant at the end of words, *τύπ(τ)ω, τέ-τυφ-α*; and this is the origin of the χ in *λέλεχα*, &c., which represents the γ of the root. Hence, even if we allow ourselves to put the κ in *ἔθηκα* in the same category with the κ in *πεφίληκε*, &c., we are as far as ever from the true origin of the form.

In this same category, however, the two words—and the classes they represent—*can* be placed, notwithstanding some small difficulties of detail. At any rate, it is easier to refer *πεφίληκε* and *ἔθηκα* to the same tense than it is to do so with *πεφίληκε* and *τέτυφα*.

The next step is to be sought in Bopp's Comparative Grammar. Here we find the following extract:—“The old Slavonic *dakh* ‘I gave,’ and analogous formations remind us, through their guttural, which *takes the place of a sibilant*, of the Greek aorists *ἔθηκα, ἔδωκα, ἦκα*. That which in the old Slavonic has become a rule in the first person of the three numbers, viz. the *gutturalization of an original s*, may have occasionally taken place in the Greek, but carried throughout all numbers. No conjecture lies closer at hand than that of regarding *ἔδωκα* as a *corruption of ἔδωσα*,” &c. “The Lithuanian also presents a form which is akin to the Greek and Sanscrit aorist, in which, as it appears to me, *k assumes the place of an original s*.” (vol. ii. p. 791, Eastwick's and Wilson's translation.) The italics indicate the words that most demand attention.

* English Language, p. 489.

The old Slavonic inflection alluded to is as follows:—

SINGULAR.	DUAL.	PLURAL.
1. Nes- <i>och</i>	Nes- <i>ochowa</i>	Nes- <i>ochom</i> .
2. Nes- <i>e</i>	Nes- <i>osta</i>	Nes- <i>oste</i> .
3. Nes- <i>e</i>	Nes- <i>osta</i>	Nes- <i>osza</i> .

Now it is clear that the doctrine to which these extracts commit the author is that of the secondary or derivative character of the form of *κ*, and the primary or fundamental character of the forms in *σ*. The former is deduced from the latter. And this is the doctrine which the present writer would reverse. He would just reverse it, agreeing with the distinguished scholar whom he quotes, in the identification of the Greek form with the Slavonic.

So much more common is the change from *k, g* and the allied sounds, to *s, z, &c.*, than that from *s, z, &c.* to *k, g*, that the *à priori* probabilities are strongly against Bopp's view. Again, the languages that pre-eminently encourage this change are the Slavonic; yet it is just in these languages that the form in *k* is assumed to be secondary. For *s* to become *h*, and for *h* to become *k* (or *g*), is no improbable change: still, as compared with the transition from *k* to *s*, it is exceedingly rare.

As few writers are better aware of the phenomena connected with the direction of letter-changes than the philologist before us, it may be worth while to ask, why he has ignored them in the present instances. He has probably done so because the Sanscrit forms were in *s*; the habit of considering whatever is the more Sanscritic of two forms to be the older being well-nigh universal. Nevertheless, the difference between a language which is old because it is represented by old samples of its literature, and a language which is old because it contains primary forms, is manifest upon a very little reflection. The positive argument, however, in favour of the *k* being the older form, lies in the well-known phenomenon connected with the vowels *e* and *i*, as opposed to *a, o*, and *u*. All the world over, *e* and *i* have a tendency to convert a *k* or *g*, when it precedes them, into *s, z, sh, zh, ksh, gzh, tsh*, and *dzh*, or some similar sibilant. Hence, as often as a sign of tense, consisting of *k*, is followed by a sign of person, beginning with *e* or *i*, an *s* has a chance of being evolved. In this case such a form as *ἐφίλησα, ἐφίλησας, ἐφίλησε*, may have originally run *ἐφίληκα, ἐφίληκας, ἐφίλησε*. The modified form in *σ* afterwards extends itself to the other persons and numbers. Such is the illustration of the hypothesis. An objection against it lies in the fact of the person which ends in a small vowel, being only one out of seven. On the other hand, however, the third person singular is used more than all the others put together. With this influence of the small vowel other causes may have cooperated. Thus, when the root ended in *κ* or *γ*, the combination *κ radical*, and *κ inflexional* would be awkward. It would give us such words as *ἐλεκ-κα, &c.*; words like *τέτυπ-κα, ἔγραπ-κα*, being but little better, at least in a language like the Greek.

The suggestions that now follow lead into a wide field of inquiry;

and they may be considered, either on their own merits as part of a separate question, or as part of the proof of the present doctrine. In this latter respect they are not altogether essential, *i. e.* they are more confirmatory if admitted, than derogatory if denied. What if the future be derived from the aorist, instead of the aorist from the future? In this case we should increase what may be called our *dynamics*, by increasing the points of contact between a *k* and a small vowel; this being the influence that determines the evolution of an *s*. All the persons of the future, except the first, have *ε* for one (at least) of these vowels—

τύπ-σ-ω, τύπ-σ-εις, τύπ-σ-ει, τυπ-σ-έ-την, &c.

The moods are equally efficient in the supply of small vowels.

The doctrine, then, now stands that *k* is the older form, but that, through the influence of third persons singular, future forms, and conjunctive forms, so many *s-es* became developed, as to supersede it except in a few instances. The Latin language favours this view. There, the old future like *cap-s-o*, and the preterites like *vixi* (*vic-si*) exhibit a small vowel in *all* their persons, *e. g.* *vic-s-i*, *vic-s-isti*, *vic-s-it*, &c. Still the doctrine respecting this influence of the small vowel in the way of the developement of sibilants out of gutturals is defective until we find a real instance of the change assumed. As if, for the very purpose of illustrating the occasional value of obscure dialects, the interesting language of the Serbs of Lusatia and Cotbus supplies one. Here the form of the preterite is as follows, the Serb of Illyria and the Lithuanic being placed in juxtaposition and contrast with the Serb of Lusatia. Where a small vowel follows the characteristic of the tense, the sound is that of *sz*; in other cases it is that of *ch* (*kh*).

	LUSATIAN.	ILLYRIAN.	LITHUANIC.	LETTISH.
Sing. 1.	noszach ..	doneso ..	nesziau ..	nessu.
2.	noszesze ..	donese ..	neszici ..	nessi.
3.	noszesze ..	donese ..	neszie ..	nease.
Dual 1.	noszachwe.	.....	nesziewa.	.....
2.	noszestaj .	.....	neszieta.	.....
3.	noszestaj .	.....	neszie.	...
Plur. 1.	noszachmy	donesosmo	neszieme.	nessam.
2.	noszes'c'e .	donesoste	nesziete .	nessat.
3.	noszachu .	donesosze	neszie ..	nesse.

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HENSLRIGH WEDGWOOD, Esq. in the Chair.

The following paper was read—

“On the Origin and Primitive Meaning of the Word *Ange*.” By M. H. Leducq, late Principal of the College of Aire and Member of the Asiatic Society of Paris.

The *Barbarians* did not always spoil what they changed. In *degrading* some of the Latin forms, they put a new life into them, and impressed on their derivatives all the originality of a creation. Among a great number of French words distinguished by this characteristic, the word *ange* may be cited as at once one of the most poetic and graceful terms in our (French) language, and so much the more French, that its *form* and *sound* are not found in any other of the languages derived from the Latin*.

The modern French *ange* stands to the old form *ang-el* in the same relation that the words *dom*, *dame*, *femme*, *page*, *lame*, &c. do to *dom-inus*, *fem-ina*, *pag-ina*, *lam-ina*, &c. The so-called diminutival terminations *-inus*, *-ina*, instinctively cut off, have given rise to the so-called positive forms *dom*, *dame*, *femme*, *page*, *lame*; and in the same manner, the so-called diminutival termination *-el* has been cut off in *ang-el*, and from this ‘*Apocope*’ has been evolved the form *ange*, of which the spelling is no less arbitrary and barbarous than the preceding, since it sprang in the Middle-ages from that same blind instinct, which, in the absence of grammar and of writing, guided our ancestors in their transfer of the Latin element, and in the creation of our (French) national language.

The word *amande* is, among words of this class, one of the most curious that we could compare with our *ange*. From the Latin *amygdala* (G. ἀμύγδαλη, almond; root ἀμύσσω, to prick, scarify; from the little holes in its shell), the Provençal *amandola* has been formed by an assimilation to the diminutival form, very natural in a country, and at an epoch, when diminutives were springing by thousands from Latin adjectives and substantives. And then, as a sequel to, or if you will, a reaction from, this process, the so-called positive forms *amanda*, *amenta* (in Raynouard), which have passed from the South to the North of France, were deduced from the so-called diminutive *amandola*. Such is the origin of the word *amande*, which, as well as the fruit that its name expresses, has come to us (through Provence, Italy, and Greece) from Persia; whence also has come, as is well known, the peach, *la pêche* (L. *Persicum malum*, Plin. Colum.), a fruit of the same family. When compared with the word *ange*

* The Portuguese word *anjo*, cited further on, is from its guttural pronunciation and the Semitic sound of the *j* (= the ج in Arabic), a word very difficult and very distasteful to us.

from *ang-el*, the word *amande*, from *amand-ola*, presents an exact parallel in the manner and progress of its derivation :—the same error in the etymological appreciation of the forms *amand-ola* and *ang-el*; the same consequence of the error in the production of the forms *amande* and *ange*; lastly, in the origin of the *thing*, the same distance passed over, and by the same road, in its passage from Persia.

This old Romance word of the Trouvères and Troubadours, *angel*, a copy from the Latin *angelus*, disseminated by the Latin church, is found everywhere in Europe, after the establishment of Christianity, among the Celtic, Scandinavian, Germanic, and Slavonic races ;—in the English *angel*, identical with the Romance of the period of the introduction of Christianity into Great Britain; in the Anglo-Saxon *anzel*; in the German and Danish *engel*; in the Swedish *ängel*; in the old High-German *angil*; in the Gothic (with the suffix *u*) *angil-u*; in the Welsh *engyl*; in the Gaelic and Irish *aingeal*; in the Hungarian *angyal*; the Polish *aniol*; the Russian *angoll*;—as well as among the Latin races,—in the Italian *angelo*; the Spanish *angel*, and the Portuguese *anjo*, which alone reproduces the French *Apocope*, though not the French pronunciation*.

The Latin *angelus*, identical with the Greek ἄγγελος (messenger, bringer of news, of a despatch or order), has been referred to ἀγγέλλω (to bring a message, to announce news), which itself assuredly comes from ἄγγελος. The Ἑτυμολόγικον μέγα proposes ἄγγελος and ἄγω, to lead, to collect together, as its source; and, not to overdo quotations, Dr. Webster, with his usual rashness, seeks for the root of ἀγγέλλω in the Irish-Celtic *galla*, to speak, from the root of *call*,—or, says he, the Arabic قال, *qāla*, to say, to tell. But the *Etymologicum Magnum* and Dr. Webster despise equally the authority of Grecian history,—which attributes to the Persians the method employed in Greece for the transmission of letters and despatches,—and the authority of common sense, which ordains that we should look for the origin of the names of things, in the places whence the things themselves came.

The question then is, not to throw out, at the will of chance or imagination (in Ireland or Arabia), any etymology one fancies, founded only on a relation of sound, but to find one *rational*, *local*, and *precise*, and which reconciles the origin of ἄγγελος with the undisputed data of history. Setting out, then, from this principle, and considering that ἄγγελος will not yield to any Greek analysis, it becomes not only a duty, but a necessity, to have recourse to the Persian dialects, following the evidence of Suidas (confirmed by Hesychius), and Xenophon (Cypripædia, 8, 6, 17), and Herodotus, 8, 78, &c. Now, as in Greek, ἀμέλω and ἀμέρω, γάλα, γάλακω and γάλακω, πέταλον, πτίλον and πτέρον (= Sansc. *patra*, wing and leaf), μανδρα and μανδραλον, &c. &c. are radically identical, what can be more natural, and more conformable to analogy, than to assume at once the identity of ἄγγελος (a messenger, a message, news—in Polybius) and of ἄγγαρος (a bearer of despatches, a mes-

* See the preceding note.

senger); as well as of ἀγγελία (a message, news) and ἀγγαπεῖν (the service performed by a courier, a message)? On the one hand, the sense is radically the same; on the other, the equivalence of the *l* and the *r*, so common in Greek, is so much the more probable here, that, in its borrowings from the ancient Persian, the Greek approaches most closely to the Indian, where the *l* and the *r* appear to become one. For example, in Sanscrit we have—

<i>val</i> and <i>vri</i> , to cover.	<i>çal</i> and <i>çrt</i> , to pierce.
<i>li</i> — <i>ri</i> , to flow, to melt.	<i>kal</i> — <i>kur</i> , to resound.
<i>sal</i> — <i>sri</i> , to throw.	<i>val</i> — <i>vri</i> , to love.
<i>dal</i> — <i>dri</i> , to eat.	<i>bal</i> — <i>bri</i> , to nourish, live.
<i>hal</i> — <i>hri</i> , to take, to hold.	<i>pal</i> — <i>pri</i> , to love.
<i>hval</i> — <i>hvri</i> , to turn.	&c. &c.

Let us carry to its utmost limit this comparison of *r* and *l*, so interesting, not only in the question we are discussing, but for etymological science in general. Their equivalence extends to identity, even in the domain of Persian itself, without any need of appealing from it to Sanscrit. In fact, pure Persian has no *l*. *L* does not figure in its alphabet, or its spelling, till after the Mahometan invasion (the seventh century of our era), and then only in words *imported by the conquest*. This is a fact beyond all controversy, and to which one would try in vain to bring forward any serious exceptions. Even though the study of modern Persian in the state to which the Arabs (from A.D. 652 to 1258), and after them the Mongols (from 1258), reduced it, were not sufficient to demonstrate conclusively that the *l* (ل) is not Persian, yet a single glance at the language of Persia prior to the invasion, the Persian of Magism, —in a word, the Zend,—would be enough to place it beyond all doubt. There is no *l* in the language of the books of Zoroaster; the Zend character ل (*r*) occupies the place and unites the etymological powers of the two liquids*. And thus we find justified by History:—1. the graphical identity of ἀγγελος and ἀγγαPos, in the domain of Persian; 2. the etymological priority of the Græco-Zend spelling ἀγγαpos over its Greek variation ἀγγελος (although this latter is more ancient in Greek);—two important facts which form for us, on this point, a *rational chronology*, in the absence of all tradition.

Before going more deeply into the Persian question, to which we have thus cleared the way, let us cast a last look behind upon the Middle-ages. By a coincidence really curious to remark in the

* The Zend character ل (*r*) expresses, in Pehlvi, the two sounds *l* and *r*, with a diacritical sign for the *r* (ړ). The forms of *l* and *r*, in modern Persian and in Arabic, ل, ر, differ but little from each other, or from their Zend type ل (*r*).—nor, as the learned and ingenious Mr. Norris lately showed me at the Asiatic Society of London, do the Hebrew forms of *r* and *l* differ, in inscriptions, except by a slight mark, ר (*r*), ל (*l*).

history of the word *ange*, this ancient change of the *r* and *l*, in *ἄγγελος* and *ἄγγαρος*, is reproduced, at an immense distance from Greek etymology, in a special form of the Romance of the Trouvères, '*angre*,' which is to the other Romance form '*angel*,' as *ἄγγαρος* is to *ἄγγελος*. There is also this other singularity in it, that the *g* resumes its original hard sound; and that the liquid, become final in *angel*, returns to its primary position, before the termination, in *angre*. A double fact, to be attributed no doubt to the influence of the Franks, who had only the hard *g*, and who, by an inverted pronunciation of the liquid,—habitual to the Germanic languages in their terminations *el* and *er*,—mixed up, in Northern France, with the Romance form *angel*, the quasi-Germanic form '*angle*,' of which *angre* is at once the variation and the derivative*. If then this variation *angre* appear at first sight to be a chance peculiarity, an attentive observation brings it back, under the common law of analogy, to an order of facts of wide extension in the Old Romance of the North of France. Indeed, *angre* is to *angle*,—the Germanic pronunciation of *angel* (Lat. *angelus*),—just as the French *apôtre* (*apostre*) is to the Northern-Romance apostle (retained in English), which is only the Germanic (Frank and Norman) pronunciation of the more pure Romance apostel, apostol (Lat. *apostolus*, Gr. ἀπόστολος); as too the French *épître* (*épistre*) is to the Northern-Romance epistle, South. epistole and pistola (Lat. *epistola*, Gr. ἐπιστολή); as the French *chapitre* (*chapistre*), Eng. *chapter*, is to the Northern-Romance chapitle, capitle, Provençal capitol (Lat. *capitulum*); as too the French *titre* is to the spelling of the Trouvères title (retained also in English), and to that of the Troubadours (*titel*) *titol* (Lat. *titulus*);—we might add *esclandre*, Romance escandle (Lat. *scandalum*), and many others.

But to proceed. It being demonstrated,—1. by the radical identity of the meaning; 2. by the vocal and etymological equivalence of the *r* and *l*; 3. by the normal and constant fact of their interchange,—that *ἄγγαρος* and *ἄγγελος* are originally only one and the same word;—and it being proved besides, by the absence of the *l* in the Persian contemporary with the Ancient Greek, that *ἄγγαρος* is the etymological spelling of the word,—it now remains for us to bring forward the Persian origin, which, taking as a basis the Greek tradition, will justify the statements of Hesychius, Suidas, Xenophon, Herodotus, &c. above referred to. And first, *ἄγγαρος* (a Persian courier who carries despatches, orders, royal letters) and *ἀγγαρεία* (the service performed by an *ἄγγαρος*, the carrying or transmission of despatches) imply necessarily the idea of a *thing written*, an account given, an order sent forth on tablets or on the βιβλος, the *liber*, &c., after the manner of the ancients. One readily understands that the text of a royal letter, the details of a note on a delicate and important subject, the report of the general of an army, &c., are not of a nature

* In this substitution of the *r*, account must perhaps also be taken of the necessity that existed for avoiding the form '*angle*,' which had been already admitted into the language of the Trouvères under another acceptance, namely as a correlative of the Latin *angulus*.

to be confided to the *memory*, and the *word-of-mouth* expressions of a subaltern or a courier,—nor, in many cases, to his discretion. This idea of a *thing written*, which I assume as radical here, cannot be a gratuitous supposition: “*Ἀγγαπος*, quomodo Persicorum regum nuncii vocantur, ut scribit Suidas, et Hesychius confirmat, qui sic appellari dicit eos qui regias *epistolas*, alter alteri succedendo ferunt.”—Vossius, Etym. Lat. “*Ἀγγαποι* dicuntur nuncii regum, *tabellarii*, teste Suidâ, vocabulo *Persico* à Græcis recepto” (see H. Relandi Dissertatio 8, *De Veteri linguâ Persarum*, p. 125–128, and Albert ad Hesychium, tom. i. col. 37. “*Ἀγγαποι*, οἱ ἐκ διαδοχῆς γραμματοφόροι.” Suid. “*Tabellarii* qui ex successione *litteras* ferunt.” (Ex Ælio Dionysio apud Eustath. Od. τ’. p. 1854.) As one can see by these trustworthy renderings, the idea of the *letter*, the *thing written*, prevails in *ἄγγαπος*, who is, in the estimation of Suidas, only the *letter-man*, *letter-carrier*. The following passage from Xenophon, among a great number of others of the same kind, adds to the idea of the *thing written*, that of the seal which accompanies it:—“Ὁ Περσὶς, ὁ φέρων τὰ γράμματα, δείξας τὴν βασιλέως σφραγίδα (sigillum) ἀπέγνω τὰ γεγραμμένα” (Ελλ. 7. 1. 27). See (*passim*), in Greek authors, many analogous phrases, under the words *σφραγίζω*, *signo*, to seal, and *σφράγισμα*, *σφραγίς*, *σφραγίδιον*, *sigillum*, seal, also *σημεῖον* in Plutarch. The fitness of meaning, thus ascertained, induces us then to seek for the etymology of *ἄγγαπος*, in this idea of a *thing written*, by pursuing a line parallel to that which unites *tabellarius* with *tabula*, and *γραμματὸς*(*φορος*) with *γράφω* (to trace, to delineate, to write). At this point, if we turn to a dictionary of Modern Persian, we find at once *انگار*, *angâr*, an *account*, a *book* (of account), and a *PAINTER*,—a meaning which, at first sight, seems very far indeed from the preceding ones; then *انگاره*, *angâreh*, a *narrative* or *statement of facts*, of *events*, of *news*, a *newspaper*,—extensions which, to go no further, would be sufficient to explain both the idea of *despatch*, proper to *ἄγγαπος*, -*pela*, and that of *message*, *news*, essential to *ἄγγελος*, -*lia*. But the corresponding verb *انگاریدن*, *angariden*, or *انگاردن*, *angarden*, (-*iden*, -*den*, are suffixes of the Persian infinitive,) to *trace*, *represent*, to *grave*, *carve*, *shape*, *paint*; then, to *think*, to *reckon* (*putare*, *com-putare*), carries us farther by the power of its meaning. In fact, the two meanings of *counting* and *painting*, of which the close approach surprises us in *angâr*, find their common explanation in the idea of *tracing*, *delineating*,—to which also the meanings of a *statement of facts*, a *newspaper*, contained in *angâreh*, naturally refer themselves. As to the other signification, to *think*, it is a moral meaning of to *shape*, *represent*, and may be compared with our French verbs *s’imaginer*, *se figurer*, *se retracer* (from *imago*, *figura*, &c.); and with the Latin *fingere*, *fictum* (animo). We are then brought, in Persian, by the convergence of all the widely-spread ideas of this group towards the generic notion of *tracing*, *delineating*, to recognise and set down here, as radical, this idea, which is itself a remarkable approximation towards that of “*writing*,” presumed to be etymologically in *ἄγγαπος*.

Without departing from the Persian, we can take one step more in advance, and turn assumption into certainty. The rational instinct which impels us to go to India to seek traces of the Persian, leads us to discover in the dictionary of this language, instead of *angár, angariden*, an old and curious orthographical form : نگار, *nigár, painting, an image, an idea*, and نگاریدن, *nigariden*, to trace, to grave, to figure, to paint, to write, a form doubly interesting, from the brilliant light which it casts, as well behind us, upon the etymological meaning of ἄγγαρος, as before us, upon the path which must lead us to the Sanscrit. In truth, on the one side, the sense of *writing*, at length so clearly brought out in the word *nigariden*, is, in our estimation, the corollary from all the meanings comprised in *angariden*, and the final limit of the etymology of *angár, ἄγγαρος*; while, on the other side, the form *nigariden*, a primitive Persian form still impressed with its original Sanscrit character, shows us a Sanscrit synthesis, and consequently a Sanscrit analysis, obscurely hidden under the corrupted form *angariden*. Let us attempt this analysis. In the Old-Persian or Zend, as well as in the Sanscrit, *ni*—the equivalent of the Latin *in* (which is only a letter-changed version of it)—signifies *in, within*, and enters into combination, as in Latin, with simple verbs, forming a numerous class of compounds. Following up this fact, let us take from the verb *ni-gar-iden*, the prefixed preposition *ni*, and the infinitival suffix *-iden*, and we shall have the syllable *gar* as the radical theme and grammatical term of comparison with the Sanscrit, whose roots are well known to be monosyllabic. The comparative study of the derivation of ideas will furnish us, according to the method that I have constantly followed, with a safe rule for ascertaining the primitive meaning in Sanscrit of this root *gar* which is retained in modern Persian under the acceptation of *writing*. I said before, that the idea of *tracing, scarifying*, was an *approximation* to that of *writing*;—perhaps I ought to have said, it was identical with it; for what was *writing* among the ancients? It was *tracing* by an incision into the surface of tablets with a pointed or cutting instrument like the στυλος (Lat. *stylus*), a *style* or *pin*, or the γραφεῖον, γραφίς (Lat. *graphium*), a *pencil, a style*. This is why in Greek, as generally in languages which have an ancient character, the ideas of *writing* and of *graving* or *sculpturing* are comprised under the same root, which also very often implies the notions,—always radical when they occur,—of *incising* or *cutting*. For example, the notion of *incising* is at the bottom of the Latin *s-cri-bo, s-cri-ptum*, to write, as well as of its Greek form γράφω, γραπτέον, (from which we cannot separate γλάφω and γλύφω, -πτεον, and, with an initial *s*, σ-κάλπω, -πτέον), and also of the Latin *sculpo*, to sculpture, etymologically identical. Setting out from this primary notion, we see the secondary ideas of *tracing, delineating, painting, reckoning* (in γράφω, I paint, reckon up, Xen. Pæd. iv. &c., and in γραφίς, a delineation, figure, pen), and then those of *writing, a book, a letter* (in γράμμα-ρα), issuing the one from the other, and forming a series of ideas mutually related, intellectually, as the words that express them are, grammatically. Further, this series of ideas which comprises, like

the Persian *gar*, the acts of *counting* and *painting*, follows in its development a course parallel to that of the extensions we have pointed out in *ni-gar-iden*. The same parallelism strikes us in *χαράσσω, -ρω*. Setting out from its primitive meaning of *incising, scarifying*, it passes successively, first to that of *sculpturing* (that is, cutting with a chisel); then to that of *tracing lines, ploughing* (*findere terram*); then to that of a *figure, drawing, inscription, letter* (in its substantive *χαράκτηρ*), and lastly to that of a *book, writing-paper, or paper written on* (in *χαρὴς*, Lat. *charta*, Fr. *carte* and *charte*). Beyond the Indo-European family, in the Aramic and Semitic languages, the derivation of ideas follows the same course in a numerous class of verbs synonymous with *scribo* and *γράφω*. In Hebrew, for example, *חָקַק* *haqak* (Arabic *هَقَّ* *haqqa*), so near in sound to the German *hacken* (Eng. *hack*), means 'to cut,' and includes the sense of *inscribing*. The Semitic and Syriac verb *חָקַק, חָקַק, harat, حَقَّق* (of which the Greek *χαράρω* would seem to be only a copy, so complete is the identity of meaning and sound), passes first from its radical meaning of *incising, hollowing out*, to that of *graving*; and then, by its substantive *חָקַק, heret*, the *chisel* of a sculptor, a tool *for engraving, a pen for inscribing or writing*, a *writing*, it reproduces successively all the meanings of *γραφίς*, and takes in the whole breadth of meaning of the Persian *nigariden*, supposing that that has for its starting-point the sense of *incising*, as it has *writing* for the last term of its extended meaning. It would be easy to multiply these logical comparisons, but we will stop them here, as this small number, drawn from languages differing so widely, is sufficient to prove how natural and deep the relation is, which connects, as well in the human mind as in the history of things, the idea of *writing* with that of *cutting, incising*,—a relation as plain in this case, as that of an effect from a cause, of a deduction from a principle. Guided, then, by this sure law of analogy on the one hand, and on the other by history,—which connects Persia with India as well in its language as in its origin and civilization,—we cannot hesitate to recognize, in the Persian root *gar*, the Sanscrit *kri* (whence *kar-ita*, &c.), in its virtual sense of *dividing, cutting, incising*;—clearly shown not only in its Greek co-relative *κείρω* (whence *καρ-τός*), but also in its Sanscrit compound *apa-kri*, to trace lines, to plough, and, above all, in its secondary Sanscrit forms *krit, kriç*, to split, cut, plough, and *carve, grave*; which, as we see, reproduce in the same order of derivation all the ideas included in the Persian *gar* of *an-gar-iden*, and in the Greek *χαράσσω*, if we add this primary notion of *cutting*, to which we are led by the logical force of the facts*.

If, from the study of the Persian meaning, we pass to that of the

* One might be tempted to compare with the Persian *gar*, the Sanscrit *çri* and *çal*, to bore, drill, which, in its derivatives *çala* a pike and *çiri* a point (L. *quiris*, a spear or javelin), borders on the primary notion of a *style* or awl, and the double spelling of which would give, for the third time in the history of the word *ange*, the change of *r* and *l*. As to the passing of the Sanscrit *ç* into *k* and *g*, we often find this in the Indo-European family; and as to the meaning, the Persian root *gar*, to trace, grave, sculpture, paint, write, would stand to *çri, çal*, to bore, drill, in the same relation as *pingo, pictum*, and *figo, sictum*, to *pungo* and *figo*, to prick, bore; and it would

spelling, we see approximations to the Persian form *gar* = Sansc. *kri*, in the forms of the Zend-Avesta, which insert *a* and *e* before *r*, as in the Zend—

ghērē, *ghar*, from Sansc. *hrī*, to take ;
gērēv, from Sansc. *gribh*, to seize ;
gērē, from Sansc. *grī*, to swallow ;
kērē, from Sansc. *kri*, to do ;

&c. As to the passing of *k* into *g*, if any one would dispute it in the *direct* relation of the Sanscrit and Zend, it is found everywhere in the latter; and so equal is their power in modern Persian, that the same form, *ζ*, with a diacritical sign very often omitted, expresses the sounds *k* and *g* of the Romanic and Germanic languages. Again, is not the change of the Sanscrit *ni* into the Persian and Greek *an* (*αν*), in *an-gar*, *αν-γαρος*, justified by the universally *inversive* forms which the Sanscrit preposition *ni* has assumed in Europe? Lastly, if the Greek preposition *εν*, the etymological equivalent of the Sanscrit and Zend *ni*, has not appeared in *αν-γαρος*, *ανγγελος*, under the forms *εν-γαρος*, *εν-γελος*, grammatically identical with the Persian *ni-gareh*, and with an assumed Sanscrit form *ni-kara* (from *ni-kri*),—supposing indeed that this anomaly of Greek spelling could not be found in the variation *angareh*,—yet it would be explained by a very simple observation, and one applicable to all languages. One can easily conceive that a word which was not put together in Greece, but was imported entire, at a time much later, no doubt, than that of the first formation of the Hellenic idiom, should have escaped grammatical laws, and, as happens to all exotic words,—their roots being unrecognised,—should have taken an arbitrary letter-form. How many analogous cases do we not see round about us! From the Spanish and Provençal article *el*, *the*, (*le*), to the Arabic article *al*, *ال*, *the*, (*le*, *la*, *les*), there is not so great a distance in sound, as from the Greek *εν* to the Zend and Sanscrit *ni*; but nevertheless, the Romanic article *el*, *le*, is never found in Spanish in the Arabic words brought in at the time of the conquest, because the Iberian and Romanic races received these as strangers and without analysing them, as the Greeks did with *ανγγελος*, *ανγαρος*, and many others. It is the same with the Arab and Semitic compounds (from *abd*, servant; *ben*, son; *ab*, father, &c.) which formerly came into Latin Europe. Their elements, from want of analysis, have been as it were stereotyped in the Romanic orthography. This confusion of distinct constituent parts of which words are composed, is seen even in circumstances which would seem to render it logically impossible; for example, in the relation of a language to itself and acting on its own elements. If the proof were no longer extant in the writings of the Middle-ages, what philologist could

be curious to see the same mutual relation of *sounds* and *ideas* going on even to the Sanscrit, in *pij*, *pinj*, to colour, paint, which is to *pij*, *pitch*, knock against, (the root of the French *pic*, and *bec*), as *pingo*, to paint, is to *pingo*, to knock against (in *im-pingo*). The Greek, *γράφμα κεκόπται*, a letter has been written (from *κόπτω*, to cut, hit), would seem to lend to such an induction the support of *fact*. But in *kri* (= *κείρω*), besides that the relation of the spelling is more normal, that of the meaning is more *direct* and complete.

accept without scruple the formation of the French words *lierre*, *lendit*, *lendemain*, &c. from *hedera*, *indictum*, *in-de-mane*, by the absurd incorporation of the article *le* with the Latin elements which follow it:—how admit, in French, this misunderstanding, this confusion, with regard to a word which is not only *indigenous*, but *popular*, in France? There exists nothing less probable, but at the same time nothing more true. Lastly, we find in the dictionary of modern Persian, under the double spelling *an* and *ni*, a sequence of synonymous words which will not let us look on this correlativeness of *an* and *ni*, in *an-gariden* and *ni-gariden*, as an absolutely isolated fact. These kinds of double forms, in Persian, seem to be, by comparison with the Zend and Sanscrit, that which these double French forms are, in comparison with the Latin,—as *enduire* and *induire*, Lat. *inducere*; *emprenire* and *imprimer*, Lat. *imprimere*; *entonner* and *intonation*; *encourir* and *incursion*, &c.

To sum up. The Persian *ni-gar*(iden) = *an-gar*(iden) corresponds, in the elements of its meaning as well as in its grammatical elements, with a primitive Sanscrit compound *ni-kṛí* = Gr. *ἐγ-κρί-ω*), in the primary meaning of *incising*, then, by extension, of *engraving*, *tracing upon*, *inscribing*, and enters into the analogy of the Sanscrit compounds

ni-diç, *in-diquer* . . . (from *ni* and *diç*, to show) . . . *in-dic-o*;
ni-jan, *en-gendrer* . . (from *ni* and *jan*, to be born) . . *ἐγ-γέν-ω*;
ni-bandh, *attacher* . . (from *ni* and *bandh*, to bind) . . *ein-bind-en*;
ni-vrit, *retourner* . . (from *ni* and *vrit*, to turn) . . . *in-vert-o*;

&c. If, from modern France to ancient India, from *an-ge* to (*ni-kara*) *ni-kri*, the gap is immense, fearful indeed, at first sight, it cannot be doubted, on the other hand, that the intermediate forms *an-gel*, *an-gel-us*, *ἄγ-γελ-os*, *ἄγ-γαρ-os*, *an-gar* and *ni-gar*, which are all historical, regularly divide the distance, and bring us, as it were by stages,—*ἐκ διαδοχῆς*, according to Suidas's expression,—up to the birth-place both of the *word* and the *idea*. Between the *original* and the *actual* idea, the intellectual distance is not less great;—*incision* in India; *inscription*, then, *a thing inscribed* or *written*, in Persia; *carrier of a writing* (*γραμματο-φόρος*, courier, messenger), in Greece and Italy; lastly, in Christendom, to date from the Middle-ages, *a courier from heaven*, *a messenger from God*; and, thus spiritualized by Christianity, the *angel*, in the symbolic meaning of the word, has come to express the ideal of *moral beauty*, and consequently of physical beauty, in the child and in the woman:—"Angel of virtue, of candour, of goodness, of grace, &c.—he is, she is, an angel; lovely as an angel," &c. Here the Greek physical notion of the *message* disappears under the mightier moral idea, sprung from the depths of religious faith, just as the last traces of the Indo-Persian spelling *ni-gar* disappear in the French form *an-ge* and the Portuguese *an-jo*. How many are the words, which, considering the double distance of space and time, have had only the Alps and the Middle-ages to pass over, and have preserved scarcely one letter of their immediate Latin type in their modern French form!

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ROBERT GORDON LATHAM, Esq. in the Chair.

Dr. Altschul was elected a Member of the Society.

Two papers were then read:—

1. "On the Amphictyonic League, and the meaning of the term Amphictyones." By Professor Malden, M.A., Trin. Coll. Camb.

In accounts of the Amphictyonic Council it is commonly stated, that the spring meeting of the council was held at Delphi, and the autumnal meeting at Thermopylæ (for example in Dr. Smith's 'Dictionary of Antiquities,' p. 39 *a*; and Thirlwall's 'History of Greece,' ch. x. p. 376): I am not aware of any ancient authority for this statement. The passages which are cited by Mr. Clinton to prove the point (Fast. Hell. vol. ii. App. c. 16, pp. 358, 359, ed. 3), fall short of the proposition which they are intended to support*. Charles Fred. Hermann, in his 'Political Antiquities of Greece,' is more cautious in his assertion, and contents himself with saying that the council met sometimes at Delphi, sometimes at Thermopylæ (ch. i. § 14.).

Boeckh has pointed out that the second of his Delphic Inscriptions, which contains a decree of the Amphictyons, and which is dated in the third Prytaneia of an Attic year, must consequently be the record of an autumnal meeting; and the decree was probably passed in a session held at Delphi, inasmuch as it is concerned entirely with the regulation of local matters (Corpus Inscriptionum, Pars Sexta, sect. i. n. 1688, p. 808).

This evidence, by itself, would only show that some autumnal meetings were held at Delphi. There is a strong presumption that at least the autumnal meeting of every fourth year, *i. e.* the third year of each Olympiad, the year in which the Pythian games were celebrated, was held at Delphi: for the Amphictyons were the *ἀγωνοθέται*, or managers and presidents of the games; and it seems likely that their meeting to celebrate the games was also a meeting for the transaction of their other business. Now Mr. Clinton has demonstrated triumphantly that the Pythian games were held in

* Mr. Clinton cites from Libanius, Orat. xxxv. (the declamation on the admission of Philip to the Amphictyonic league): *ἐμοὶ μὲν, ὦ ἄνδρες Ἀθηναῖοι, μὴ γένοιτο τὴν Πυλαίαν, μὴ Δελφοὺς ἰδεῖν, μὴ Πύθια, τοσαύτης μεταστάσεως ταῦτα κεκινήκειας, καὶ τοσούτου νεωτερισμοῦ πάντα ἄνω καὶ κάτω πεποιηκότος. Σκοτεινὸν μὲν τὸ ἔαρ' ἀτερπές δὲ τὸ φθινόπωρον' δακρύων δὲ γέμονσα ἡ πανήγυρις.* If Πυλαία had signified only the meeting at Pylæ, this passage might seem to refer it to the spring, and the meeting at Delphi to the autumn; but the term Πυλαία is applied to all the meetings of the council, whether at Pylæ or Delphi, whether in spring or autumn; and there is no exact antithesis between the two clauses of the sentence.

autumn (Faeti Hellen. vol. ii. Append. ch. 1); but he has not adverted to the probable conclusion, that the Amphictyons held a session at Delphi at the same time. I believe, however, that in the historic period of Greece *all* the meetings of the Amphictyonic council for the transaction of business were held at Delphi; and that Heeren has given the true account of the matter where he says that "the deputies first met at Thermopylæ to sacrifice to Ceres; and then proceeded to Delphi, where business was transacted." (Sketch of Political History of Ancient Greece, chap. vii. note *q*.)

Strabo states expressly that the Amphictyonic deputies met and sacrificed at Thermopylæ upon the occasion of *every* meeting: lib. ix. c. iii. Αἱ μὲν οὖν πρῶται δώδεκα συνελθεῖν λέγονται πόλεις· ἐκάστη δ' ἔπεμπε Πυλαγόραν, δις κατ' ἔτος οὔσης τῆς συνόδου, ἑαρός τε καὶ μετοπώρου· ὕστερον δὲ καὶ πλείους συνήλθον πόλεις. Τὴν δὲ σύνοδον Πυλαίαν ἐκάλουν, τὴν μὲν ἑαρινὴν, τὴν δὲ μετοπωρινήν, ἐπειδὴ ἐν Πύλαις συνήγοντο, ἃς καὶ Θερμοπύλας καλοῦσιν· ἔθνον δὲ τῇ Δήμητρὶ οἱ Πυλαγόραι: and in the description of Thermopylæ, lib. ix. c. iv. ἔστι δὲ καὶ λιμὴν μέγας αὐτόθι καὶ Δήμητρος ἱερόν, ἐν ᾧ κατὰ πᾶσαν Πυλαίαν θυσίαν ἐτέλουν οἱ Ἀμφικτύονες.

It is to be noted that the Amphictyonic meeting was always called a Pylæa (Πυλαία), and the ordinary representatives of the States which took part in it were called Pylagoræ (Πυλαγόραι) or Meeters at Pylæ. These names seem to indicate, that Pylæ was the primitive place of meeting. I believe that when the Council was originally constituted, whenever that was, and long afterwards, the representatives of the confederate nations met, and performed their sacrifices, and held their consultations, and did whatever it pertained to them to do, in the ancient temple of Demeter at Anthele, which Herodotus names as their place of meeting (Her. vii. c. 200), close to Thermopylæ. But when they undertook the guardianship of the temple of the Pythian Apollo at Delphi,—whether they first assumed it to vindicate the votaries of the temple from the sacrilegious extortion of the Crisæans, or whether it was committed to them at some unknown earlier time,—the care of the temple, and the regulation of its rites, and the protection of its privileges, must have become their chief function and their most important business: and I believe that then, for the better performance of this business, they transferred their sittings practically to Delphi; only assembling first at Pylæ, at their original place of meeting, for the sake of performing their ancient and traditionary sacrifices, and then adjourning to the place where their real business lay. I conjecture also, that it was at the same time that the deputies distinguished by the special title of Hieromnemones (Ἱερομνήμονες, Minds of Sacred Matters) were added to the original Pylagoræ. This hypothesis accords with the tradition related by the Scholiast on Euripides (on Orest. v. 1087), that Acrisius, king of Argos, formed a confederacy and constituted a council for the protection of the temple at Delphi, in imitation of the more ancient confederacy and council of Amphictyon; and then, after an interval, brought about a union of the two councils.

It must not be supposed, however, that tradition was uniform in

ascribing to Acrisius only a secondary place in the organization of the league. Other legends made him the original author of it; and Callimachus assigned to him the foundation of the temple of Demeter at Anthele, the primitive seat of the council: Epigr. 40;

Δήμητρι τῇ Πυλαίῃ, τῇ τοῦτον οὐκ Πελασγῶν
'Ακρίσιος τὸν νηὸν ἐδείματο.

It is true that the more commonly received tradition made Amphictyon the author of the league; and by describing him as a son of Deucalion and Pyrrha, and brother of Hellen, made the confederacy at least coeval with the Hellenic nation. But though the hero Amphictyon had a shrine, as we know from Herodotus (vii. 200), close to the temple of Demeter, yet the sceptical spirit of modern criticism refuses to acknowledge his existence, and sees in him only a personification of the Amphictyonic council; deriving the name of the federation from the significant and descriptive term Amphictiones ('Αμφικτιῶνες), which, according to the common interpretation, is Dwellers Round About*.

It must not be supposed, however, that Acrisius is a much more certainly historical personage, or that his name is much more proof against sceptical etymology. I suspect that, when he is commemorated as the founder of a confederacy, which was to unite as one nation the separate tribes of Greece, his name may be derived from ἀκριτος, and that he is a personification of ἀκρισία, and is in a mythical form the Annuler of Distinctions.

That the etymology of the name of the confederates which makes it a descriptive term, is the true one, admits of no reasonable doubt. The spelling of the name with an *ν* in place of an *ι*, is a corruption, and comparatively recent. In the great Delphic inscription already cited, the name appears several times as 'Αμφικτιῶνες (Boeckh, Corp. Ins. pars vi. sect. i. inscr. 1688)†. The spelling with *ν* probably arose from the impersonation of the council in a mythic founder, Amphictyon. 'Αμφικτιῶν in the singular number becomes an unmeaning or even an absurd name; and the termination *ων* in a proper name is according to the analogy of such names as 'Αμφικτρύων and 'Ηλεκτρύων.

It is necessary to inquire who the 'Αμφικτιῶνες were. Lists of them are given by Æschines (see Fals. Leg. p. 43. § 122), by Pausanias (x. c. 8. § 2), and by Harpocration, on the authority, apparently, of Theopompus. It is expressly stated that the confederate tribes were twelve in number; but the list of Æschines contains

* This is the etymology and interpretation given by Androtion in Paus. x. c. 8. § 1:—'Ανδροτίων δὲ ἐν τῇ Ἀρθίδι ἔφη συγγραφῇ, ὡς τὸ ἐξ ἀρχῆς ἀφίκοντο ἐς Δελφοὺς παρὰ τῶν προσοικούντων συνεδρεύοντες· καὶ ὀνομασθῆναι μὲν Ἀμφικτιῶνας τοὺς συνελθόντας, ἐκνικῆσαι δὲ ἀνὰ χρόνον τὸ νῦν σφισιν ὄνομα. So Anaximenes in Harpocration, v. Ἀμφικτῦνες:—ἡ ἀπὸ τοῦ περιόικουσ εἶναι τῶν Δελφῶν τοὺς συναχθέντας, ὡς Ἀναξιμένης ἐν πρώτῃ Ἑλληνικῶν. Anaximenes seems to have been a contemporary of Alexander; Androtion probably wrote about the middle of the following century.

† Once it appears as Ἀμφικτῦνες, according to two copies of the inscription, Boeckh, p. 806. The same spelling appears in the Inscription, n. 1689. It appears also in nn. 1712 and 1713; but these are inscriptions of the Roman age, and are of no authority with regard to ancient orthography.

only eleven names; that of Pausanias, ten; and Harpocration's list, though seemingly complete, is liable to the suspicion of errors both of omission and insertion. By comparing the three we may arrive with tolerable certainty at the conclusion, that the confederate tribes were these: the Thessalians, the Perrhæbi, the Magnetes, the Achæans of Phthiotis, the Dolopes, the Malians, the Ænians of Mount Oeta, the Eastern Locrians, the Phocians, the Bœotians, the Dorians, and the Ionians. It is to be observed that the confederacy was a confederacy of tribes, and not of states; and therefore manifestly had its origin at a period so early as to be anterior to that spirit of independence and mutual jealousy, which led every body of Greeks, large enough to constitute a municipal community, to stand aloof from their neighbours, and erect themselves into a separate republic. It appears from the brief account of Æschines (*De Falsa Leg.* as above) that the votes of the tribes only were counted in the council; so that the votes of the representatives of the several states could have been effectual only in determining the resulting vote of their tribe. The fact that the federation was composed of tribes, and not of states, shows that Harpocration was in error in enumerating the Delphians among the members of it: for the Delphians had no claim to be considered as a distinct and peculiar race*.

Upon reviewing the list of confederates, it appears that the first five tribes, the Thessalians properly so called, the Perrhæbians, the Magnetes, the Achæans of Phthiotis, and the Dolopes, were all included within the limits of Thessaly, in the wide geographical signification of the term, and dwelt on the northern side of the Pass of Thermopylæ. The Malians possessed the sea coast and the lower part of the valley between the ridges of Othrys and Oeta; and Thermopylæ was at the eastern extremity of their territory. The Ænians held the upper part of the same valley. The Locrians, the Phocians, and the Bœotians, held the territories immediately to the south-east of Thermopylæ: and it is to be remembered that the Bœotians, according to a consistent tradition, had migrated from the southern part of Thessalotis. The Dorian and Ionian races included states which were scattered over the southern parts of Greece, and had spread even beyond the Ægean sea. But the territory specially called Doris, and which was considered as the mother country of all Dorians, was the mountain district south-east of the southern end of Pindus, and interposed between Phocis and the regions of the Ænians and Dolopes: and the mythic genealogy which described Dorus as the son of Hellen, and Ion as his grandson, expressed the traditionary belief that all Dorians and Ionians were akin to the Hellenes of southern Thessaly.

It is important also to observe what Grecian races were not included in the Amphictyonic League. The Western Greeks beyond the Locri Ozolæ did not belong to it; neither the Acarnanians nor the Ætolians†: nor did the Eleans of the Peloponnesus, who

* The way in which Pausanias (iv. c. 34. § 6) mentions the fact, that the Delphians avoided the name of Phocians, shows that in his opinion they were undoubtedly Phocians.

† See the ingenious remarks of Boeckh on the Inscription, p. vi. sect. i. n. 1694, which belongs to a time when the Ætolians usurped the functions of the Amphic-

were of Ætolian descent; nor the Arcadians, who were considered by themselves and by all the other Greeks to be the aborigines of the Peloponnesus. In fact no Peloponnesian nation was a member of the confederacy (except that the Dorian states contributed their deputies to represent the Dorian tribe); unless we conceive the Achæi in Harpocraton's list to be a distinct people from the Phthiotæ who are named next to them, and to be, or to include, the Peloponnesian Achæans*. But even if the Peloponnesian Achæans were included, which seems the less likely supposition, the conclusion remains true, that all the confederate tribes were either tribes dwelling within the limits of Thessaly, or believed by common consent to have sprung from Thessaly; or else tribes in immediate proximity to the pass of Pylæ, either in the valley of the Spercheius, or on the southern side of it.

I have said that the proper description and name of the members of the confederacy was the *Ἀμφικρίους*: but I am not sure that the common interpretation of the name, which makes it synonymous with *περικρίους*, and to signify Dwellers Round About, is the true one. It is possible that the name denoted The Dwellers on Both Sides; that the confederacy was originally a confederacy of kindred tribes dwelling on the two sides of the Pass of Thermopylæ, which afforded the only means of communication between them, and meeting at a common temple in the Pass, and that their name described strictly their relative position.

I do not mean to say that the preposition *ἀμφί* is not often used as synonymous with *περί*, and where what is meant is *round about*; but I apprehend that the proper meaning of *περί* is *round about*, and the proper meaning of *ἀμφί* is *on both sides of*. This meaning appears most distinctly in the adverbial form *ἀμφίς*, and in compounds such as *ἀμφίστομος*, *ἀμφιδέξιος*, and *ἀμφήκης*. It is difficult to suppose that the word is not most closely connected in etymology and meaning with the adjectives *ἄμφω* and *ἀμφότεροι*, *both*.

The word *περικρίους*, about the meaning of which there can be no controversy, occurs in Homer: *ἀμφικρίους* does not. The earliest writer in whose remains the word *ἀμφικρίους* occurs is Pindar; and it is worth while to examine how he has used it. It occurs four times. In two passages in the Pythian odes (Pyth. iv. 66, and x. 8)

tyons; perhaps in the year B.C. 290, when Demetrius Poliorcetes celebrated the Pythian games at Athens, because the Ætolians had occupied the passes around Delphi (Plut. Dem. c. 40).

* There are twelve names in Harpocraton's list: *Ἀχαιοί, Φθιώται*, come together; and the Delphians are named separately from the Phocæans. The Thessali are omitted, who appear by abundant historical evidence to have been members; and the Locri, who continued to be members in the time of Pausanias. It has been shown to be likely that the Delphians have no claim to be enumerated among the races; and if they be omitted, and if *Ἀχαιοί Φθιώται* be read conjointly, as Achæans of Phthiotis, room is made for the insertion of the Thessalians and Locrians. It is possible that *Δελφοί Φωκεῖς* should be read conjointly, and that Theopompus recorded, that when the Phocians in general lost their voice in the council, which was transferred to Philip of Macedon, the rights of the Delphians were preserved. The Delphians are not likely to have shared in the sacrilegious plunder of the temple.

I think that it is used as a proper designation. In Pyth. iv. 66,

τῷ μὲν Ἀπόλλων ἅ τε Πυθῶ
κῦδος ἐξ Ἀμφικτιόνων ἔπορεν
ἱπποδρομίας,

it seems to mean the Amphictyonic councillors, who were the *αγωνοθέται* and bestowed the prizes. In Pyth. x. 8. the *στρατὸς Ἀμφικτιόνων* are the spectators at the Pythian games, who were an Amphictyonic assembly, an *Ἐκκλησία Ἀμφικτυόνων* as distinguished from the *συνέδριον* (see *Æsch. c. Ctes.* p. 71. § 124). In Isthm. iii. 26, the Cleonymidæ, a noble Theban family, are described as *πρόξενοι ἀμφικτιόνων*. This certainly seems to mean simply that the Cleonymidæ entertained the citizens of neighbouring states. A *πρόξενος* was a citizen who exercised hospitality on behalf of his country, and received those who had a claim to be considered as public guests. It is true that the duties of a Proxenus had reference usually to a particular state. One man was Proxenus of the Lacedæmonians, another of the Corinthians; and we do not hear of a Proxenus charged with the exercise of hospitality to all comers. I was therefore tempted to argue that the Cleonymidæ were Proxeni of the Amphictyons, and that it was their duty and privilege to entertain the Amphictyonic deputies who might pass through Thebes on their way to Pylæ and Delphi. But upon more mature consideration, this special interpretation appears to me untenable. The poetical conception of the passage requires a general description of their liberal hospitality, in connexion with their ancient honours and their abstinence from noisy violence: *τοὶ μὲν ὦν Θήβαισι τιμάντες ἀρχαῶθεν λέγονται, πρόξενοι τ' ἀμφικτιόνων, κελαδεννᾶς τ' ὄρφανοι ὕβριος.*

In Nem. vi. 40,

πόντου τε γέφυρ' ἀκάμαντος ἐν ἀμφικτιόνων
ταυροφόνῳ τριετηρίδι Κρεοντίδαν
τίμασε Ποσειδάνιον ἄν τέμενος,

where it is the Isthmus of Corinth which is described as "the Bridge of the Unwearied Sea," and the Isthmian games as "the biennial festival of the *ἀμφικτιόνες*," the word seems rather to mean the dwellers on both sides of the Isthmus, the Greeks within and without the Peloponnesus, than merely the people of the surrounding states. I would not however insist upon this interpretation; for in Herodotus, viii. c. 104, the word is used in its commonly received sense, for the inhabitants of the surrounding region*. However, we must remember that the term *Ἀμφικτιόνες*, as applied to the members of the Pylaic federation, is earlier by some centuries than Herodotus or Pindar; and the more strict etymological interpretation may be the more true in the early age, though the word was used in later times less exactly.

Several modern writers, assuming that the term *Ἀμφικτιόνες* described merely persons who dwelt around some given locality, and

* *Ἐν δὲ τοῖσι Πηδάσοισι τούτοις τοῖνδε φέρεται πρῆγμα γίνεσθαι ἐπεὶ τοῖσι ἀμφικτιόσι πᾶσι, τοῖσι ἀμφὶ ταύτης οἰκέουσι τῆς πόλιος, μέλλῃ τι ἐντὸς χρόνου εἶσεσθαι χαλεπὸν, τότε ἡ ἱρεὶα αὐτόθι τῆς Ἀθηναίης φύει πώγωνα μέγαν.*

wishing to bring together into one class and under one description what they considered as similar political phenomena, have called other confederacies or associations of states by the general name of *Amphictyonies* (Heeren, C. F. Hermann, Thirlwall, &c.).

But no such general use of the term is to be found in Herodotus, or in any early historical writer. It is only when we come to Strabo that we find the association of States, the representatives of which met in the temple of Poseidon in Calauria described as *Ἀμφικτυονία*, a sort of *Amphictyony*, and one or two other similar expressions (viii. c. 3; and in ix. c. 2, Ὁρχηστὸς δ' ἐστὶν, ὅπου τὸ Ἀμφικτυονικὸν συνήγερτο). I conceive that the term was so applied by Strabo, not because he understood it to be applicable etymologically (he was quite as likely to have believed in the eponymous hero Amphictyon), but because he thought that the Calaurian League resembled the Amphictyonic. We should be cautious, however, lest we confound by a hasty generalization associations which had different objects and were formed upon different principles. There were leagues by which the associated states were united into a federal state, and submitted themselves to a common executive power, for the direction at least of their external relations, although each state preserved its independence for matters of internal regulation. Such was the confederacy of the Boeotian cities, with their four councils, and their supreme magistrates called Boeotarchs. There were leagues by which states absolutely independent were united in close political alliance. Such was the league of the twelve Ionian cities of Asia, whose representatives met at the Panionium. There were associations which seem to have had no object beyond a religious object; the performance of certain common sacrifices, and the celebration of a religious festival. Such was the assembly of Ionic Greeks at Delos. The original object of the proper Amphictyonic League appears to have been different from all these. It did not end with the sacrifices and religious rites, which gave solemnity and sanction to the meetings of the council; and yet the League did not profess to establish a federation, or an alliance, or even peace among its members. On the contrary, it contemplated the probability of their being engaged in war one with another; and its object was to establish and enforce a simple code of international law, which should control and humanize the practices of belligerent states (see Æsch. de Fals. Leg. § 121). The care of the temple of Delphi seems to have been a duty superadded to the original functions of the confederacy. In consequence of the Amphictyonic Council professing to maintain and enforce some kind of international law, disputes between states, which were referred to the arbitration of some other state, were called by later writers *δίκαι Ἀμφικτυονικαί*; and the tribunal constituted by such a reference is called *Ἀμφικτυονία*, even though the reference is made to a single state*.

* See Paus. iv. c. 5. § 1, ἐθέλειν μέντοι παρὰ Ἀργείοις, συγγενέσιν οὖσιν ἀμφοτέρων, ἐν Ἀμφικτυονίᾳ δίδόναι δίκας. It seems a mistake to conclude from this passage, as Dr. Thirlwall has done, that there was an Amphictyonic association in Argolis: Hist. of Greece, ch. x. (vol. i. p. 375).

As I have attempted to restore what seems to me to be a correct view of the origin and primitive construction of the Amphictyonic Council, I will notice another error into which writers on the subject have fallen, although it is not closely connected with the points discussed hitherto. From the expression of Æschines, that he and his colleagues were chosen Pylagoræ when Diognetus was Hieromnemon*, it has been concluded rightly, that the office of Hieromnemon was more permanent than that of Pylagoras. But it has been hastily assumed that the office of Pylagoras was annual; and the false conclusion has been drawn, that the Hieromnemon was appointed for life. But the Hieromnemon is specially mentioned in the oath of the Heliasts (Dem. c. Timocr. p. 747) as appointed by lot at the same time with the Nine Archons: and this cannot be understood except of an annual appointment. And Aristophanes in the Clouds speaks expressly of Hyperbolus obtaining by lot the office of Hieromnemon "this year" (v. 623, λαχὼν Ὑπερβόλος τῆς *ἱερομνημονεῖν*). The misinterpretation of the commentary of the Scholiast, by which modern critics have sought to make it appear that the appointment was for life, hardly deserves a serious refutation†.

The solution of the difficulty seems to be, that the Athenian Hieromnemon was appointed by lot at the beginning of the year, and that the office of the Pylagoræ was not annual, but that they were elected each half-year for each Pylæa. If they had been appointed for the year, they would almost certainly have been appointed, like other functionaries, at the beginning of the year; but it seems that Æschines and his colleagues were elected as Pylagoræ to attend a spring Pylæa, which was in the latter half of the Attic civil year, a little while before the time of meeting (Dem. de Cor. § 149): nor is there anything in the expressions of either of the rival orators to lead us to conclude that the same Pylagoræ would have attended at the autumnal meeting. The Pylagoræ seem, in fact, to have been regarded as ambassadors, and to have been elected for the occasion. It is in perfect consistency with this view that we find, that when the Amphictyonic Council resolved that an extraordinary meeting should be held at Pylæ before the next regular Pylæa, the form of their resolution was, that the Hieromnemons should meet at Pylæ (Æsch. c. Ctes. p. 71. § 124).

2. "On the Personal Pronouns and Numerals of the Mallicollo and Erromango Languages." By the Rev. C. J. Abraham, Chaplain to the Bishop of New Zealand. Communicated (with Remarks) by R. G. Latham, M.D.

* Æsch. c. Ctes. p. 70, § 115. Compare also the expression in p. 71, § 126: *τὸν ἱερομνήμονα τῶν Ἀθηναίων καὶ τοὺς πυλαγόρους τοῦς ἀεὶ πυλαγοροῦντας.*

† The Scholiast says merely, that Aristophanes said, "this year" in violation of history; for that no one related that Hyperbolus was Hieromnemon in the year in which the Clouds was acted; for he was not yet a conspicuous person, while Cleon was still alive (*οὐδέπω γὰρ διέπρεπε Κλέωνος ἐν ζῶντος*). It is almost incredible, that Mr. Fynes Clinton should have concluded from this passage, that Cleon was Hieromnemon for life, and Hyperbolus his successor (Fast. Hell. vol. iii. Supplement to the Appendix, ix. p. 621).

MALLICOLO OR SESOK ?

MALLICOLO.	ENGLISH.	MALLICOLO.	ENGLISH.
<i>Inau,</i>	I	<i>urare,</i>	child.
<i>khai-im,</i>	you.	<i>aramomau,</i>	father.
<i>na-ü,</i>	he.	<i>neböck,</i>	a man.
<i>na-mühl,</i>	} we two. exclus.	<i>bauenunk,</i>	a male.
<i>drivan,</i>		<i>rambaitük,</i>	a female.
<i>kha-mühl,</i>	you two.	<i>marü,</i>	{ the sun, also their name for God.
<i>na-taroi,</i>	you three.	<i>tepe,</i>	
<i>na-tavatz,</i>	you four.	<i>nakambu,</i>	worship.
<i>dra-tin,</i>	we three.	<i>ewoi,</i>	fire.
<i>dra-tovatz.</i>	we four.	<i>emwe,</i>	yes.
<i>si-kai,</i>	one.	<i>nelumbai,</i>	not.
<i>e-ua,</i>	two.	<i>tatanini,</i>	{ know.
<i>e-roi,</i>	three.	<i>dratiban,</i>	
<i>e-vatz,</i>	four.	<i>utoi,</i>	go.
<i>e-rima,</i>	five.	<i>ampreusi,</i>	language.
<i>su-kai,</i>	six.	<i>tipen agene,</i>	see.
<i>whi-u,</i>	seven.	<i>to perito na</i>	{ shoot arrows.
<i>o-roi,</i>	eight.	<i>bara,</i>	
<i>whi-vatz,</i>	nine.	<i>no kani wan-</i>	{ throw stones.
<i>singeap,</i>	ten.	<i>gas isank,</i>	

ERROMANGO.

ERROMANGO.	ENGLISH.	ERROMANGO.	ENGLISH.
<i>I au,</i>	I.	<i>suku-rimnaro,</i>	seven.
<i>kik,</i>	you.	<i>suku-rimtesal,</i>	eight.
<i>iyi,</i>	he.	<i>suku-rimendarat,</i>	nine.
<i>kosengu,</i>	we.	<i>ngaraodlem,</i>	ten.
<i>kimingu,</i>	ye.	<i>nobu,</i>	God.
<i>irara,</i>	they.	<i>natamas,</i>	spirit.
<i>enn-iau,</i>	my.	<i>etemen,</i>	father.
<i>ennun-kik,</i>	thy.	<i>tan niteni.</i>	son.
<i>enn-ii,</i>	his.	<i>tinema,</i>	mother.
<i>ennun-kos,</i>	our.	<i>etemetallari,</i>	man.
<i>ennun-kimi,</i>	your.	<i>tiamesu,</i>	thing.
<i>enn-irara,</i>	their.	<i>ei,</i>	yes.
<i>sai-imou,</i>	this.	<i>tau,</i>	no.
<i>sai-nempe,</i>	that.	<i>navang,</i>	eat.
<i>aramai,</i>	good.	<i>hamonuki,</i>	drink.
<i>tagraubuki,</i>	bad.	<i>akasè,</i>	see.
<i>saitavan,</i>	one.	<i>nimint,</i>	eyes.
<i>du-ru,</i>	two.	<i>lobetanlop,</i>	finger.
<i>tesal,</i>	three.	<i>warakclang,</i>	nose.
<i>menda-vat,</i>	four.	<i>telangunt,</i>	ear.
<i>suku-ring,</i>	five.	<i>lampunt,</i>	hair.
<i>sikai,</i>	six.	<i>kikome,</i>	name.

REMARKS.

Since these vocabularies were laid before the Society, a "Journal of a Cruise among the Islands of the Western Pacific," by Capt. J. E. Erskine, R.N., has been published. This shows the sources of the preceding lists; since the bishop of New Zealand accompanied the expedition, and succeeded in taking back with him, on his return, some youths for the purposes of education.

The class to which these vocabularies belong has never been, sufficiently for the purposes of publication, reduced to writing, nor is any member of it known to scholars in general, in respect to its grammatical structure. This, however, will probably not be the case much longer, since Capt. Erskine has placed the materials for the study of the Aneitum (Annatom) language in the hands of Mr. Norriss, who is prepared for its investigation. Neither has the class been wholly neglected. A grammar of the Tanna (an allied language) was drawn up by Mr. Heath, but it has not been published, and is probably lost. Dr. Pritchard, who had seen extracts from it, writes, that it contained a *trinal* as well as a *singular*, a *dual*, and a *plural* number. The present list elucidates this. The *trinal* number (so-called) of the Mallicolo is merely the personal pronoun, the numeral 3; each element being so modified as to give the appearance of an inflection.

The following tables exhibit the numerals of certain other islands in the neighbourhood. They are taken from Captain Erskine's work, in which reference is made to a "Description of the Islands in the Western Pacific Ocean, by A. Cheyne." This has not been examined by the present writer.

ENG.	ISLE OF									
	TANA.	POTUNA*.	FINES.	UEA.	UEA.	YENGEN.	BALAD.	LIFU.		
one	li-ti	ta-al	ta	tahi	pacha	hets	par-ai	chas.		
two	ka-ru	rua	vo	lua	lo	he-luk	par-roo	lu-ete.		
three	ka-har	toru	ve-ti	tolu	kuu	be-yen	par-gen	kun-ete.		
four	ke-fa	fa	beu	fa	thack	po-bits	par-bai	ek-ete.		
five	ka-rirum	rima	ta-hue	lima	thabumb	nim	pa-nim	tibi.		
six	liti(?)	ono	no-ta	tahi	lo-acha	nim-wet	par-ai	cha-lemen.		
seven	ka-ru(?)	fitu	no-bo	lua	lo-alo	nim-weluk	par-roo	huen-gemen.		
eight	ka-han(?)	varu	no-beti	tolu	lo-kunn	nim-weyen	par-gen	kun-engemen		
nine	ke-fa(?)	iva	no-beu	fa	lo-thack	nim-pobit	par-bai	ake-ngemen.		
ten	ka-rirum?	tanga-firu	de-kau	lima	te-bennete	pain-duk	pa-nim	huc-ipe.		

Mr. Abraham's Mallicolo represents the same language with the Mallicolo vocabulary of Captain Cook's Voyages, with which it pretty closely agrees.

His Erromango is more peculiar. *Sikai* = six = the Mallicolo *sukai*, which is, itself, nearly the *sikai* = one. The *-ring* in *suku-ring*, too, is the Mallicolo *rima*. This we know, from the analogies of almost all the languages of Polynesia and the Indian Archipelago, to be the word *lima* = *hand*. Hence *e-rima* (Mallicolo), *hand*, and *suku-ring* (Erromango) = *one hand*. The *vat* in *menda-vat* is the

* Or Errouan. The Nua or Immer numerals are the same,

Mallicolo *-bats* in *e-bats*, the Malay *am-pat*=*four*. *Du-ru* is the Mallicolo *e-ry*, there being in each case a prefixed syllable. The analysis of *tesal* and *saitavan* is less clear. Neither is it certain how *ngaraodlen*=*ten*. The other numerals are compounds. This, perhaps, is sufficient to show that the difference between the numerals of the Mallicolo and Erromango is a difference of a very superficial kind. So it is with the Tana, Fotuna, and the first Uea specimens. We must always remember that the first syllable is generally a non-radical prefix.

In the Tana of the preceding table, the words for 6, 7, 8, 9, and 10, seem to be merely the words for 1, 2, 3, 4, and 5 repeated, and something of the same kind appears in the first Uea. Perhaps the representation may be imperfect. At any rate the Tanna of Cook's Voyages runs—

ENG.	TANNA.	ENG.	TANNA.
<i>one</i> ..	<i>r-ee-dee.</i>	<i>six</i> ...	<i>ma-r-ee-dee.</i>
<i>two</i> ..	<i>ka-roo.</i>	<i>seven</i> ..	<i>ma-ka-roo.</i>
<i>three</i> ..	<i>ka-har.</i>	<i>eight</i> ..	<i>ma-ka-har.</i>
<i>four</i> ..	<i>kai-phar.</i>	<i>nine</i> ..	<i>ma-kai-phar.</i>
<i>five</i> ..	<i>k-reerum.</i>	<i>ten</i>	<i>ma-k-reerum.</i>

The same appears in the Balad of New Caledonia. Now Cook's New Caledonian runs—

ENG.	NEW CALEDONIAN.	ENG.	NEW CALEDONIAN.
<i>one</i> ..	<i>wa geeaing.</i>	<i>six</i>	<i>wa-nnim-geek.</i>
<i>two</i> ..	<i>wa-roo.</i>	<i>seven</i> ..	<i>wa-nnim-noo.</i>
<i>three</i> ..	<i>wa-teen.</i>	<i>eight</i> ..	<i>wa-nnim-gain.</i>
<i>four</i> ..	<i>wa-mbaeek.</i>	<i>nine</i> ..	<i>wa-nnim-baeek.</i>
<i>five</i> ..	<i>wa-nnim.</i>	<i>ten</i>	<i>wa-nnim-aiuk.</i>

The Yengen and Lifu vocabularies are not so different but that the *lu* and *kun* of the one = the *luk* and *yen* of the other, as well as the *lo* and *kinu* of the second Uea, and the *roo* and *gen* of the Balad.

The importance of these non-radical syllables in the numerals has been indicated by the present writer in the appendix to Mr. M'Gillivray's 'Voyage of the Rattlesnake.' There we find several well-selected specimens of the languages of the Louisiade archipelago. The fact of certain affinities between these and the New Caledonian is there indicated. Each has its prefix. In each the prefix is a *labial*.

ENGLISH. TWO.
 Louisiade *paihe-tuan*.
 New Caledonia *wa-teen*, &c.

Now the Tana and Mallicolo tongues have a prefix also, but this is not a labial. It is rather a vowel or *k* (guttural or palatal). Here lies a difference—a difference of detail. Yet the same change can now be shown to be within the pale of the New Caledonian itself, as may be seen by comparing *par-roo* and *par-gen* (*pah-gen*?) with *he-luk* and *he-yen*.

The change from *r* to *l* creates no difficulty. In one of the Tana vocabularies *one* = *li-ti*, in another *r-ee-dee*.

These points have been gone into for the sake of guarding against such exaggeration of the differences between the languages of the parts in question as the *apparent* differences in the numerals have a tendency to engender.

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The Rev. T. OSWALD COCKAYNE in the Chair.

The following papers were read—

1. "On the Imperfect Infinitive, Imperfect Participles, and those Substantives which fall under the definition *nomen actionis*." By T. Hewitt Key, Esq.

As the phrase imperfect infinitive is one not commonly in use, it is desirable to commence this paper with a few words in its justification. The common title, present infinitive, seems objectionable, as the part of speech in question does not carry with it the idea of time. *Debebam scribere* and *debeo scribere* are no less admissible propositions than *debeo scribere*; and what is here expressed by examples drawn from the Latin, might easily be confirmed by the aid of similar sentences borrowed from other languages. Indeed there seems to be something of inconsistency in attaching to the negative term "infinitive," anything so positive as the idea of special time, whether past, present, or future. Similarly it may justly be contended that the participles of the Latin and other languages should have attached to them names no way expressive of time. In the several expressions *rediens perit*, *rediens periit*, *rediens peribit*, the idea of time is exclusively expressed by the finite verb, and is only indirectly reflected by the participle which accompanies that verb. Thus *rediens* in the first sentence, standing in connexion with the present *perit*, through that connexion alone carries with it the idea of a present *redit*, while in the other sentences, through similar extraneous aid, it becomes an equivalent for *redibat* and *redibit*. Although it does not belong to the subject of the present paper, it may be here remarked that such participles as *scriptus*, *aggressus*, are but ill entitled to the name of past participles. They both speak of an act completed, but whether such completed state refer to past, present, or future time, can only be determined by the main verb to which such participle happens to be attached. Thus, to take an extreme case, this participle, which some call a past participle, is often found playing a part in a future proposition, as *capta urbe redibit*, where the capture of the city so far from being a past event, is altogether problematical and conditional, a thing that may happen. "If he take the city, he will return," or "when he has taken it." In the case however of these participles in *tus*, the term perfect participle is in perhaps more common use than the term past participle, and thus we have an additional reason for using the expression imperfect participle in reference to such forms as *scribens*, *rediens*, *aggrediens*.

In linguistic inquiries, it seems to the writer a too common error to be satisfied with a very loose connexion of ideas between two words supposed to be related, provided there be a close similarity in

form. We laugh perhaps at such an extreme case as the derivation of *lucus a non lucendo*. Nor will many be carried away by the assertion, gravely printed some few years back, that the Latin adjective *piger* means 'slow,' because a pig is slow. Yet these instances are scarcely more groundless than many etymologies which have found a place in standard works. Thus *laterna* is by Forcellini derived "a *lateo* quia in ea ignis latet," and this though the difference in the quantity of the vowel had not escaped his notice. On the other hand, there is too great an unwillingness to admit the relationship of words, most closely allied in sense and usage, where any strong letter-change has tended to obscure the connexion of form. It was not indeed to be expected that the affinity of forms so dissimilar as our own numeral *four* and the Greek *τεσσαρες* should be admitted until a full and satisfactory explanation of the letter-changes was produced. There are not many cases within the sphere of etymology so startling as this, yet the virtual identity of the two words is now a fact no longer disputed by a single philologist; and the time will be when equally full belief will be given to the proposition that the Latin *novem* is identical with the Old Slavic *devyaty* and the Lithuanian *dewyni*. Indeed the intelligent inquirer will feel no little force in the argument that when the numerals of the Slavic and Lithuanian languages substantially agree with the Latin in nine of those which form the first decade, the identity of the remaining pair must have been accidentally concealed only by some unusual letter-change.

It is not here meant that we should be supine or credulous in the admission of alleged letter-changes. Although there are few pairs of letters that do not under some circumstances become convertible, the very facility for argument to which an opening is thus offered should be in itself a warning against undue haste. Proof should be demanded that the asserted letter-change is one to be expected under the special circumstances of the case, and this once established, we ought not to be offended at any metamorphosis which may present itself.

Although we may not hitherto have succeeded on physiological principles in accounting for the interchange of the sibilant *s* with the liquids *r* and *n*, yet no candid inquirer will on that account dispute the fact when he finds the Laconian dialect of the Greek language habitually using a *ρ* as the suffix of the singular nominative, as *ἐπιγέλσταρ*, *ἄκκορ*, *δαίδωχορ*, *σιορ*, *τιρ*, *νεκυρ*, *πιορ*, &c. for *ἐπιγέλαστος*, *ἄσκος*, *δαίδουχος*, *θεός*, *τις*, *νεκός*, *πούς*, as also in the plural nominative, for example *φουλιδες* for *φυλλίδες*, and in adverbs, as *βιωρ* for *ἰως*. (Ahrens de Dialectis, ii. p. 71.)

If the instances drawn from an ancient dialect be from the necessity of the case but few, this is a defect which may easily be supplied by casting the eye over the fuller series of modern languages. Thus the Icelandic shares the peculiarity with the Laconian, being no less attached to the same liquid where allied languages have the sibilant. In our own tongue again, not a few instances present themselves, as *iron* and *hare*, contrasted with the German *eisen* and *hase*. Even

in France the interchange is not without example. Thus Schnakenburg, in his synoptic table of the *Idiomes populaires ou patois de la France* (Berlin 1840), has the following:—

“Un phénomène fort singulier c’est l’apparition de l’r dans le patois du Nivernais au commencement de certains mots; p. ex. deux reufans, deux enfants; mas raimis, mes amis; ben das rannées, bien des années.” In which examples it is clear that the initial *r* grows out of the sibilant at the end of the word which precedes, though Schnakenburg himself seems not to have seen this.

The interchange of *σ* with *ν* is also well marked in the dialects of the Greek tongue. Thus Ahrens (p. 291) gives abundant examples of the first person plural of Doric verbs terminating in *μες*, where the common language has *μεν*; and here, as he observes, the Doric form is in close agreement with the Sanscrit and Latin verbs *tudāmas* and *amamus*. Such changes seldom attach themselves exclusively to one part of speech. Thus the Greek adverbs *ενδον* and *εξωθεν* with the Lacedaemonians took the forms *ενδος* and *εξεσας*, nor was it necessary for Hemsterhuis and Ahrens to attribute the latter word to an error, and substitute for it *εξεθνα*. For as *οπισθεν* and *οπισθε* coexisted, so also *εξεθας* may well have maintained itself alongside of *εξεθα*. The Latin again preserves its affinity to the Doric form in its so-called adverbs *caelitus*, *radicitus*, *divinitus*. It may also throw light on our future remarks if we notice the fact that while one of the ordinary Greek suffixes for the comparative is *ιον*, *βελτ-ιον-es*, &c., the old Latin had *ios*, *melios*, whence in the later tongue *melior*, though the *s* still kept its position both in the neuter *melius* and the diminutive *meliusculus*, -a -um. For the sake of accuracy it may be observed that the short vowel *o* in the Greek *βελτιον* stands to the long *o* in the Latin *melioris* in the relation which commonly subsists between the two tongues. Thus the Latin had a suffix *tōr* for the agent *orator-em*, but the Greeks *ρόρ*, *ρήτορ-α*; and when the medical term *πνευμον*- was adopted into the language of the Romans, it took the form *pulmōn*-. But if the Romans in their adverbial terminations often gave a preference to an *s*, a liquid at times existed by the side of the sibilant, not indeed as an *n*, but what better suited the Latin idiom as a final, an *m*. Thus *protinus* and *protenam*, *versus* and *versum*, are little if any more than dialectic varieties of the same word, and the suffix seen in *clam*, *palam*, *coram*, is probably identical with that which occurs in *tenus*, *versus*, and *cominus*, just as the Greeks again had *αιεν* and *αιες* for varieties of the same word. It is unnecessary to repeat here what has been said in former papers of the interchange between *ν* and *σ* in such verbs as *φαινω*, *μαινω*, *σβεν-νυμι*, compared with *φασμα*, *μιασμα*, *ασβεστος*.

We now proceed to a comparison of the Greek and Latin infinitives. In the latter, although the ordinary formation places a suffix *ēre* before us in *regere*, &c., yet the so-called substantive verb *esse* has a sibilant for the penultimate letter. Again, *dasi* occurs as an archaic passive infinitive of *da*- ‘give,’ and this of course implies an active infinitive *dase*; and as we also know historically that the older Latin commonly had an *s* where the later

language had an *r*, we can have no hesitation in giving a preference to the sibilant. *Esse* however appears to have lost a vowel, just as *ferre* also has done, which is probably but an abbreviation of *fēr-ère*. The only infinitives besides those already mentioned which do not end in *ere*, are the three related verbs, *malle*, *nolle*, *velle*, where the *r* that was to have been expected has become assimilated to the preceding liquid.

In the Greek *εἶναι* 'to be,' we have in all probability a corruption of *εσ-εναί*, corresponding nearly to *τιθεναι*, and to the suffix of the perfect infinitive *τετυφεναι*. That the Greek *ν* in this suffix should be represented by a Latin *s*, is exactly what we had reason to expect, but there is still a difference in the terminating vowels, and a difference the greater as the Latin gives us but a short vowel *ě*, the Greek a diphthong, *αι*. Here however we have the difficulty in a great measure removed, when we call to mind that this final *αι* of the Greeks had in a great measure lost its diphthongal character. A final *αι*, says Buttmann, speaking of the law of accents, has only the influence of a short sound (p. 54); and he goes on to add, "es erhellet also dass in diesen sehr geläufigen Flexions-Endungen diese Diphthonge sich so abgeschliffen hatten, dass sie in der gewöhnlichen Sprache dem Ohr als kurzen tönten und dass nur die gehaltene Sprache der Poesie die Länge derselben behauptete." Then again, if *αι* is to lose its full diphthongal pronunciation, the sound of an *e* is precisely that to which it would naturally degenerate, seeing that in the Sanscrit the symbol for the vowel *e* (pronounced of course as on the continent) is made up of the letter *a* and *i* combined. Our own tongue too abounds in examples where *ai* is used to represent the continental *e*.

But the ordinary forms of the Greek infinitive appear without a final *αι*. Thus the Dorians said *φερεν*, and the common dialect had *φερεν*. So the Homeric suffix *εμεναι* of the inf. was cut down in some dialects into *εμεν*, as *ακουεμεναι* and *ακουεμεν*. A parallel to this loss of the final vowel occurs in the Latin *biber* for *bibere*, as used by the old writers Cato, Titinnius, &c. in the phrase *dare illi biber*, 'give him to drink.' And similarly we know that the mother-tongue has been copied by her Italian and French daughters, which now retain, now reject the final *e*. But the Greek has yet another variety. In lieu of a final *ν*, the dialects occasionally exhibit a final *ς*. Thus, according to Buttmann, there was an Aeolic infinitive of contract verbs, such as *γέλαις* for *γελᾶν*, *ῥψοις* for *ῥψοῦν*, while to another dialect he ascribes infinitives of the substantive verb *εἶμεν* and *εἶμες*. So also *ἦμες*, as an infinitive of the same verb, is given to Theocritus (vii. 86) by a scholiast; but here we have Ahrens against us (p. 323), who would limit the Doric substitution of a *σ* for a *ν* in verbs to the first person plural. Similarly he disputes the authenticity of such forms as *γέλαις*, *ῥψοις*; but his opposition seems not to be founded on any substantial basis.

With regard to the *μ* which appears in so many of the Greek infinitives, as above exhibited, it seems doubtful whether we have a foreign element, or a genuine portion of the suffix. A problem of

this kind is often one of much trouble. Thus it is difficult to account for the *b* and *c* in such derivatives as *ludibundus*, *moribundus*, *verecundus*, compared with the ordinary participles *ludendus*, *moriundus*, *verendus*; as also in *amabilis*, *terribilis*, compared with *utilis*, *agilis*. There seems reason for believing that the *b* and *c* in these words are really suffixes independent of that which follows, for not unfrequently a suffix gets reduced to a single letter, and then from being habitually found in company with a second suffix, gets confounded with this. An example in point is seen in such words as *gosling*, *darling*, &c., where it is now admitted that *l* (for *el*) and *ing* are independent suffixes of similar diminutival power.

Leaving the question as to the origin of the μ in the longer Greek infinitives, we will endeavour to trace the analogue of the suffix $\mu\epsilon\nu$ within the realm of the Latin language. We think it is found in the large class of neuter substantives in *men*, of which *tegumen* or *tegmen* may be taken as a sample. The sense of the infinitival form is not ill suited for the purposes of such nouns, as our own abstract substantives in *ing* are in meaning identical with the infinitive of other languages, *amo saltare* 'I love dancing'; and on the other hand, these abstract nouns are often used with us as concretes. Thus *tegumen* cannot be translated more idiomatically than by the English word *a covering*. Other examples are *shirting*, *sheathing*. Indeed nothing is more common than for an abstract noun so far to extend its meaning as to signify a collection of concretes. Compare *nobilitas* 'a body of nobles, the nobility'; *juventus* 'young men'; *multitudo* 'a mob'; *familia* 'a gang of slaves'; *venatio* 'venison, game'; *senatus* 'a senate'; whereas the suffixes seen in those words commonly denote the abstract idea, witness the nouns *aequitas*, *servitus*, *amplitudo*, *miseria*, *dictio*, *cultus*. A second argument for connecting these nouns in *men* with an old Latin infinitive, the analogue of the Greek $\delta\dot{\iota}\delta\omicron\mu\epsilon\nu$, is the fact that substantival forms without an *m* occasionally occur in Latin, as *unguen*, *-inis*, *sanguen*, *-inis*, so as to correspond with infinitives in *ev*, as $\phi\epsilon\pi\epsilon\nu$. If the examples of this shorter form are few, we find abundance of neuter nouns in *es* and *er*, which may well be considered as truncated infinitives. Such nouns in the first place, if traceable at all, are always traceable to verbs. We need only point to a few examples, as *iter*-, *tuber*-, *uber*-, *genes*- (*genus*, *generis*), *opes*- (*opus*), *sceles*- (*scelus*); and the word *biber*, already quoted, stands in a sort of transitional position between a verb and a substantive. We must also include such nouns as *tempus*, *fulgur*, *robur*, for nouns of this class seem very indifferent about the vowel which precedes the *s* or *r*. Thus *temperi* exists as well as *tempori*, to say nothing of the verb *temperare*, the substantive *tempestas*, and the adjective *intempestus*. Sometimes indeed we have an *a*, as in *jubar*; and the corresponding family of nouns in the Greek gives us often an *a*, *repas*, *kepas*, *γepas*, *γnpas*, and even a long ω , as in $\iota\delta\omega\mu$, &c. But this brings us to a new variation in our suffix by introducing a *t*, $\iota\delta\omega\mu$, $\iota\delta\alpha\tau\omicron\varsigma$, &c. The appearance of this consonant was no way surprising, indeed we always expect to find it making one of a *partie carrée* with the three consonants *n*, *r*, and *s*.

Thus while we believe the pronominal forms to have ended originally in an *n*, we constantly find the other three letters supplanting it. Our particle *when*, for example, is but a neuter form, in other words, only the base of the relative, and is readily interchangeable with *was* Germ., *what* Eng. and *war*, as seen both in our own adverb *where*, and in the German forms *war-um*, *war-ein*, &c. For though *when* is more limited to time, and *where* to place, there is no element in them which necessitates such a distinction; and the examples of the Latin *ubi* 'when or where,' *usque* 'all the way' or 'all the time,' show how indifferent language is as to such distinctions. But if the Greek is fond of exhibiting a final *r* in neuter nouns of this class, so also we have an example, though perhaps a solitary one, in the Latin *caput*.

But here arises a new question. Is a consonant *t* traceable in the infinitives? To this all the Slavic languages answer in the affirmative, where the ordinary suffix of the infinitive is *ti*. So also does an infinitival *t* occur in the Celtic tongues, as for example the Breton. But as these are outlying languages, though admitted to be akin to those of classical pretensions, we will search for an example within the more sacred domain of those languages which are derived from the Greek and Latin. What we want is to be found in France:—

"Dans la partie nord de La Lorraine et notamment dans les environs de Metz, les infinitifs de la première conjugaison changent toujours *r* en *t*; p. ex. *palet* parler; *treuvèt* trouver; *voidèt* dans les Vôges *vadgèt*, garder; *étrépèt* attraper, *rouatièt* regarder; *d'penèt* dépenser; *tonnèt* tourner. Quelquefois la syllabe *ir* suit la même règle; p. ex. à Besançon *remplit*, remplir; en gavache, *boutit*, boutir, au lieu de *bouter*." (Schnakenburg's Patois de la France.)

But if an *n* is interchangeable with a *t*, à fortiori is it interchangeable with the intermediate sound *nt*. It is in this way we would account for the longer forms *unguento-*, *tegumento-* (nom. *unguentum*, &c.), where the *t* is little more than an outgrowth of the preceding *n*, much as *gown* with many among ourselves becomes *gownd*. We are not disposed to see an additional suffix in the letter *t* of *unguento-*, *tegumento-*, any more than in our own verbs *find*, *bind*, *mind*, *sound*, compared with the Somersetshire forms *fine*, *bine*, *mine*, *soun*.

Before we leave these abstract substantives of the classical languages, which we believe to be akin to, or rather identical with, the infinitive, we must not forget the Greek neuters in *ματ*, as *ονοματ-*, *σηματ-*, where, by the way, we again find the *r*; and in confirmation of what we have said about the interchange of *ν* and *ρ*, from these very nouns are deduced denominative verbs, *ονομαίνω*, *σημαίνω*, where the *ν* is again reinstated. So also from *σηματ-*, *πραγματ-*, are deduced adjectives with the liquid in place of the *ρ*, *ασημων-*, *απραμμον-*; and this *ν* again becomes a *σ* in *απραμμοσυνη*.

In considering the infinitive mood, we should keep in mind the Greek habit of so far treating it as a substantive that it is declined with the article. In the same way in the German language, it is at times impossible to say whether a given form be the infinitive of

a verb, or a neuter substantive. *Wesen*, for example, which in form is evidently only an infinitive, is called in the dictionaries a neuter substantive, and translated 'existence.' Here too we may observe the identity of the infinitival suffix in German with that of the Doric Greek, *schreib-en* and *φερ-εν*; and to the more common infinitive *τυπτεν* corresponds pretty exactly the German *sein* 'to be.' This reminds us that we have said nothing on the diphthong which enters into the second syllable of *τυπτεν*. At first it occurred to us that from *τυπτεμεν*, by the loss of the *μ*, we obtained in *τυπτεεν* what would readily pass into *τυπτεν*. But to this view there is the serious objection that the Rhodians had an infinitive in *μεν*, *αποδομεν*, &c. (Ahrens, p. 315). The languages allied to the German have forms slightly differing in suffix from the German itself. It would be useless to collect these, but I may observe, on the authority of a member of our Society, that in Somersetshire an English infinitive still survives; for my friend tells me he one day heard a clerk give notice from his desk, that after Sunday the —th he should cease to *clerky*.

The imperfect participles next claim attention, and we may as well commence with our own language. Now it is a remarkable fact that the *nomen actionis* and imperfect participle with us have a perfect identity of form, *dancing* being the equivalent for both the Latin substantive *saltatio* and the participle *saltans*. The identity of form will seem satisfactorily explained, if the participle be really deducible from the substantive; and such a derivation is scarcely to be doubted, when we call to mind that where we now say *he was building a house*, the older expression was *he was a-building a house*, or better still, *he was a-building of a house*, phrases which are still retained in the vulgar tongue. The use of the preposition *of* seems to bear the strongest evidence to the substantival character of the preceding word *building*, and in the prefixed *a* we have another preposition reduced from the older form *an*, the loss of the liquid being precisely parallel to what is seen in the so-called adjectives *a-sleep*, *a-live*, *a-foot*, *a-bed*, *a-board*, *a-horseback*; which are of course but equivalents for the fuller forms *in sleep*, *in life*, *on foot*, *in bed*, *on board*, *on horseback*.

The view here taken of the origin of our participles in *ing* is fully confirmed by a similar formation in the Celtic tongues. Thus for the Gaelic, the grammar prefixed to the Dictionary of the Highland Society has this paragraph:—

"*Compound Tenses.*—The *compound tenses of the first order* are made up of the several simple tenses of the auxiliary verb 'bi' *be*, and the infinitive preceded by the preposition 'ag' *at*. Between two consonants 'ag' commonly loses the *g*, and is written *a*; as 'ta iad a' dèanamh' *they are doing*. Between two vowels, the *a* is dropped, and the *g* is retained, as 'ta mi 'g iarruidh' *I am asking*. When preceded by a consonant and followed by a vowel, the preposition is written entire, as 'ta iad ag iarruidh' *they are asking*. When preceded by a vowel, and followed by a consonant, it is often suppressed altogether, as 'ta mi dèanamh' *I am doing*." It would

be difficult to find a more instructive example of the way in which a little particle essential to the original construction of a phrase becomes gradually absorbed, so as at last to leave not a trace behind. The Breton agrees with what we have seen in the Gaelic. Thus the imperfect participle in this language is at once obtained by prefixing to the ordinary infinitive *och* (pronounced as in German) if the said infinitive commence with a vowel, and a mere *o* before a consonant, this *och* being evidently the preposition which, as ordinarily used, is written *ouch*, and translated by Legonidec *à* or *auprès*. Thus we have—

beza, être ; *o veza*, étant.

lavaront, parler ; *o lavaront*, parlant.

kaout, avoir ; *o kaout*, ayant.

kana, chanter ; *o kana*, chantant.

ober, faire ; *och ober*, faisant.

*baza kare*t, avoir aimé ; *o veza kare*t, ayant aimé.

So again in Welsh, the preposition *yn* 'in' enters into the formation of the participle imperfect, as *oeddu*n *yn myned*, 'eram itione,' 'I was a-going,' *myned* being a mere infinitive.

But it may be opposed to our assertion of the original identity between the substantive *dancing* and the participle *dancing*, that the corresponding forms in the allied languages, as the German, present a difference in form, the one ending in *ung*, the other in *end*. Here we would first observe, that the *g* of *ung* is a very different letter from the ordinary guttural *g*, and that in fact it merely marks a peculiar sound of the preceding nasal ; while the addition of a *d* in *end* is simply the same outgrowth from an *n*, of which we gave examples in *gownd*, *mind*, &c. Thus both the suffixes *ung* and *end*, as well as our own *ing*, may be regarded as corruptions of the simpler sound *en*, so common in German infinitives. Nay, the Germans seem at times to use the infinitive where a participle might have been expected, as *stehen bleiben* 'to continue standing' ; and there are cases where that language leaves a free option to the speaker to use which of the two he may prefer, as "Ich fand ihn unter einem Baume *stehen*, or *stehend*."

The suffix of *stehend* cannot but remind us of the Latin gerund, such as seen in *scribendum**. Here however again a question of primogeniture arises between the gerund and the so-called future participle *scribendus*. But there can be little trouble in coming to a decision upon this point. The whole history of the language proclaims that the gerund is the more archaic form. It is in Plautus, Terence, and Lucretius that we find such phrases as *poenas in morte timendumst*, where Cicero would have permitted himself to use solely the form *poenae in morte timendae sunt*. We have selected our example of the older phrase from Lucretius, because in his hexameters there was that which protected his text from those little modifications which the idioms of a later date made so tempting.

* Here again we have a variety of the vowel, *regendo-* or *regundo-*, identical with what we saw above in the German suffixes *end* and *ung*.

In the pages of Plautus and Terence, as the metres were not well understood, attempts to modernize the phraseology had not to encounter the same opposition. Accordingly we find marked traces of such tampering processes. Thus in the *Phormio*, iv. 4. 20, the words as they now stand—

“Spatium quidem tandem adparandis nuptiis,
Vocandi, sacrificandi dabitur paululum,”—

cannot be received as the pure text of Terence, since the genitives *vocandi* and *sacrificandi* require that the genitival construction should also be given to the preceding line, and we should therefore read *adparandi nuptias*, or perhaps rather *nuptiae*, a gen. in the singular*. So again in the same play, ii. 1. 18, Donatus found in the existing text *molendum esse in pistrino, vapulandum, habendae compedes*, and thought it enough to account for the evident solecism, that the words were in the mouth of a *servilis persona*. But Bentley was no doubt right when he changed *habendae* to *habendum*, though he seems to have had no justification for the utterly unnecessary substitution of *molendumst* for *molendum esse*, as the infinitival construction may well depend on the preceding phrase *meditata sunt incommoda*.

How completely Terence felt the substantival character of the gerundive forms is well seen in such constructions as: *Hecyr.* iii. 3. 12, *Ego ejus videndi cupidus*, ‘I desirous of seeing of her,’ and *Heaut.* Prol. 29, *Novarum qui spectandi faciunt copiam*, ‘the opportunity of seeing of new plays,’ where the literal translation of the Latin forces us, whether we will or no, to the so-called vulgar, but in truth more legitimate language of our provinces.

In the Latin imperfect participle we find the letters *enti* added to the essential part of the verb, at least in the neuter plural of the nominative and accusative *scrib-enti-a* and the genitive *scrib-enti-um*, while the ablative singular in the form *scrib-enti*, and the old accusative plural *scrib-enti-s* still retain the *i*. Now the letters *ent* of this termination may well represent an infinitive mood, but the *i* requires some independent explanation. If the latter be the remnant of a postposition *in*, just as *a* in *a-foot* is known to be an abbreviation of an old preposition *an*, we have an explanation of the Latin participle which is in thorough agreement with the formation of the Breton and Welsh participles; nor is it at all a violent assumption that the old Latin preferred postpositions to prepositions. That the final *i* in *scribenti* is not an idle letter, seems to receive confirmation from a class of nouns in the Icelandic language which are employed to express *agents*, but are considered as in origin only imperfect participles, viz. those which end in *andi*, as *bu-andi*, *les-andi*, *saek-jandi*.

Lastly, the Greek participles *τυπτομενος*, &c. bear a resemblance to the old infinitive *τυπτεμεν*, such as can scarcely be accidental.

* Such a singular might well belong to the old language, and the change to a plural in order to please the ear of later times, when accustomed only to the plural *nuptiae*, would be in accordance with what we know to have befallen the singular *foris* ‘a door,’ of Terence, which has so often been forced to make room for the more familiar *fores*.

We may close this paper with some remarks, which though running beyond the limits of imperfect tenses, have a connexion with the subject. The doctrine that imperfect tenses may be fitly expressed by attaching a preposition signifying *in* or *at* to an infinitive mood or *nomen actionis*, seems strongly confirmed by the consideration that in a similar manner past and future time are occasionally expressed by a similar use of a preposition. Thus *je viens de le faire* 'I have just done it,' derives its power of expressing a past event chiefly from the preposition *de*; and on the other hand, *I am to write*, or *I am going to write*, employ the preposition *to* as an appropriate symbol of futurity. Thus the three prepositions *from*, *at*, *to*, are alone sufficient when attached to a *nomen actionis* to express the three ideas of time *past*, *present*, and *future*, the only added condition being, that the past shall be a recent past, the future an early future; and in practice our past and future tenses are generally of this limited character.

Even in the Latin and Greek languages we seem to see traces of such formation. In the Latin perfects, as we have contended at some length in former papers, the Latin verb signifying 'be,' uniformly forms an ingredient. But in many of the Latin verbs we also find an *s* interposed between the radical portion of the verb and such affix. Thus in *scrip-s-is-ti*, we find four elements, and if the *s* which occupies the second place signified *from*, we should have a little phrase of the most intelligible character: 'thou art from writing.' Now in the declension of the substantive in Greek, Latin and English, it is this very sibilant that plays the chief part in the formation of the genitive, that is, the case whose office is to designate *from*. The same argument may be applied to the first aorist of the Greek, *ε-τυπ-σ-α*, or to use that older form which Sanscrit scholars justly claim for the Greek grammar *ε-τυπ-σ-αμ*, in which, as well as in *τερψ-αμ*, the final syllable is but a corruption of *εμ*, and a precise equivalent in both form and sense of our own verb *am*. On the other hand, the proposition that the *s* in *scripsisti*, *ετυψα*, may be identical with the *s* of the genitival suffix, will be less startling to those who reflect that the very same word may be a verb and a substantive, or to use our oft-repeated term, a *nomen actionis*.

2. "On the Languages of New California." By R. G. Latham, M.D.

The languages of the south-western districts of the Oregon territory are conveniently studied in the admirable volume upon the Philology of the United States Exploring Expedition, by Mr. Hale. Herein we find that the frontier between that territory and California is most probably formed by the Santskla, Umkwa, and Lutuami languages; the Santskla being spoken on the sea-coast, the Umkwa lying to the east of it, and the Lutuami east of the Umkwa. All three, in the present state of our knowledge, belong to different philological divisions. It is unnecessary to add, that each tongue covers but a small geographical area.

The parts to the north and east of the great Californian desert are

occupied by a different division of the Oregon languages; a division as remarkable for the multiplicity of the dialects and languages which it embraces, as for the vast tract of country which it covers; a division, too, in which the distribution of its component parts is no less interesting than the magnitude of its area. The generic name which the present author has suggested for this division is *Paduca*,—a term, which, without professing to have any greater scientific accuracy than many others which can be proposed, is left to stand or fall simply on the score of convenience. It is the name given by the Pawnee Indians of the Nebraska territory to their western neighbours on the head-waters of the rivers Platte, Arkansas, and other tributaries of the Mississippi. It contains, amongst other groups, the important classes of the Comanch and the Shoshoni Indians.

The Paduca area extends in a south-eastern direction in such a manner as to lap round the greater part of California and New Mexico, to enclose both of those areas, and to prolong itself into Texas; and that so far southwards as almost to reach the Gulf of Mexico. Hence, except at the south and the north-west, the Californian languages (and indeed the New Mexican as well) are cut off and isolated from the other tongues of America by means of this remarkable extension of the Paducas. The Paduca tongues dip into each of these countries as well as lap round them. It is convenient to begin with a Paduca language.

The *Wihinast* is, perhaps, an Oregon rather than a Californian language; though at the same time it is probably common to the two countries. It can be shown to be Paduca by its vocabulary in Mr. Hale's work, the Shoshoni being the language to which it comes nearest; indeed Mr. Gallatin calls the *Wihinast* the Western Shoshoni. Due east of the *Wihinast* come the Bonak Indians, currently believed to be Paduca, but still requiring the evidence of a vocabulary to prove them so.

The true Shoshoni succeed; and these are, probably, Oregon rather than Californian. At any rate, their language falls within the study of the former country. But the Uta Lake is truly a part of the great Californian basin, and the Uta language is known to us from a vocabulary, and known to be Paduca:

ENGLISH.	UTA*.	COMANCH†.
<i>sun</i>	tap	taharp.
<i>moon</i>	mahtots	mush.
<i>star</i>	quahlantz	táarch.
<i>man</i>	toonpayah	toavishchee.
<i>woman</i>	naijah	wyapee.
<i>boy</i>	ahpats	toanickpee.
<i>girl</i>	mahmats	wyapeechee.
<i>head</i>	tuts	páaph.
<i>forehead</i>	muttock	—

* Reports of the Secretary of War, with Reconnaissances of route from San Antonio to El Paso. Washington, 1850. (Appendix B.)

† From a Nauni Vocabulary, by R. S. Neighbour; Schoolcraft's History, &c., Pt. ii.

ENGLISH.	UTA.	COMANCH.
<i>face</i>	koelp.	koveh.
<i>eye</i>	puttyshoe	nachich.
<i>nose</i>	mahvetah	moopee.
<i>mouth</i>	timp	teppa.
<i>teeth</i>	tong	tahnee.
<i>tongue</i>	ahoh	ahako.
<i>chin</i>	hannockquell	—
<i>ear</i>	nink	nahark.
<i>hair</i>	suoh	parpee.
<i>neck</i>	kolph	toyock.
<i>arm</i>	pooir	mowa.
<i>hand</i>	masseer	mowa.
<i>breast</i>	pay	toko.
<i>foot</i>	namp	nahap.
<i>horse</i>	kahvah	teheyar.
<i>serpent</i>	toeweroe	noheer.
<i>dog</i>	sahreets	shardee.
<i>cat</i>	moosah	—
<i>fire</i>	coon	koona.
<i>food</i>	oof	—
<i>water</i>	pah	pahar.

The Uta being thus shown to be Paduca, the evidence in favour of other tribes in their neighbourhood being Paduca also is improved. Thus—

The Diggers are generally placed in the same category with the Bonaks, and sometimes considered as Bonaks under another name.

The Sampiches, lying south of the Uta, are similarly considered Uta. Special vocabularies, however, are wanting.

The Uta carry us from the circumference of the great basin to an angle formed by the western watershed of the Rio Grande and the rivers Colorado and Gila; and the language that comes next is that of the Navahos. Of these, the Jecorillas of New Mexico are a branch. We have vocabularies of each of these dialects tabulated with that of the Uta and collected by the same inquirer.

Mr. Hale, in the "Philology" of the United States Exploring Expedition, showed that the Tlatskanai and Umkwa were outlying languages of the great Athabaskan family.

It has since been shown by Professor Turner that certain Apache languages are in the same interesting and important class, of which Apache languages the Navaho and Jecorilla are two.

Now follows a population which has stimulated the attention and excited the wonder of ethnologists—the Moqui. The Moqui are they who, occupants of some of the more favoured parts of the country between the Gila and Colorado, have so often been contrasted with the ruder tribes around them—the Navaho and Uta in particular. The Moqui, too, are they whose ethnological relations have been looked for in the direction of Mexico and the semi-civilized Indians of Central America. Large towns, regular streets, stone buildings, white skins, and European beards have all been

attributed to these mysterious Moqui. They seem, however, to be simply Indians whose civilization is that of the Puebla Indians of New Mexico. The same table that gives us the Uta and Navaho vocabularies, gives us a Moqui one also. In this, about eight words in twenty-one are Uta.

Languages allied to the Uta, the Navaho, and the Moqui, may or may not fill up nine-tenths of what an Indian would call the Doab, or a Portuguese the *Entre Rios*, *i. e.* the parts between the two rivers Gila and Colorado. Great as has been the activity of the American surveyors, the exploration is still incomplete. This makes it convenient to pass at once to the head of the Gulf of California. A fresh language now presents itself, spoken at the head of the peninsula (or *Acte*) of *Old California*. The vocabulary that has longest represented this tongue is that of the Mission of Saint Diego on the Pacific; but the language itself, extended across the head of the *Acte*, reaches the mouth of the Colorado, and is prolonged, to some distance at least, beyond the junction of the Gila.

Of the Dieguno language—for such seems to be the Spanish name for it—Dr. Coulter has given one vocabulary, and Lieut. Whipple (U.S.A.) another. The first is to be found in the Journal of the Geographical Society, the second in the second part of Schoolcraft's "History, &c. of Indian Tribes." A short but unique vocabulary of Lieutenant Emory, of the language of the Cocomaricopas Indians, was known to Gallatin. This is closely allied to the Dieguno.

A Paternoster in Mofras belongs to the Mission of San Diego. It has not been collated with the vocabularies, which are, probably, too scanty to give definite results; there is no reason, however, to doubt its accuracy:—

Nagua anall amai tacaguach naganetuuxp mamamulpo cayuca amaibo mamatam meyayam canaa amat amaibo quexuic echasau naguagui ñañacachon ñaguin ñipil meñeque pachis echeyuchap oñagua quexuic ñaguaich ñacaquaihpō ñamechamec anipuchuch-guelich-cuīapo. Nacuíuch-pambocuchlich-cuīatpo-ñamat. Napuija.

A *third* branch, however, of this division, constituted by a language called the Cuchañ, of which a specimen is given by Lieut. Whipple (*vide supra*), is still nearer to the latter of those two forms of speech.

There can be but little doubt that a combination of sounds expressed by the letters *t'h* in the Dieguno tongue, represents the sound of the Mexican *tl*; a sound of which the distribution has long drawn the attention of investigators. Common in the languages of Mexican, common in the languages of the northern parts of Oregon, sought for amongst the languages of Siberia, it here appears—whatever may be its value as a characteristic—as Californian. The names of the Indians whose language is represented by the specimens just given are not ascertained with absolute exactitude. Mofras mentions the Yumas and Amaquaquas.

The Mission of San Luis *Rey de Francia* (to be distinguished from that of San Luis *Obispo*) comes next as we proceed northwards.

Between $33\frac{1}{2}^{\circ}$ and 34° , a new language makes its appearance. This is represented by four vocabularies, two of which take the

designation from the name of the tribe, and two from the Mission in which it is spoken. Thus, the Netela language of the United States Exploring Expedition is the same as the San Juan Capistrano of Dr. Coulter, and the San Gabriel of Dr. Coulter the same as the Kij of the United States Exploring Expedition.

The exact relation of these two languages to each other is somewhat uncertain. They are certainly languages of the same group, if not dialects of the same language. In the case of *r* and *l*, a regular letter-change exists between them. Thus Dr. Coulter's tables give us

ENGLISH.	SAN GABRIEL.	SAN JUAN CAPISTRANO.
<i>moon</i>	muart.....	mioil.
<i>water</i>	paara	pal.
<i>earth</i>	ungkhur	ekhel.
<i>salt</i>	ungurr	engel.
<i>hot</i>	oro	khalek.

whilst in the United States Exploring Expedition we find—

ENGLISH.	KIJ.	NETELA.
<i>moon</i>	moar	moil.
<i>star</i>	suot	suol.
<i>water</i>	bar	pal.
<i>bear</i>	hunar	hunot.

Of these forms of speech the San Gabriel or Kij is the more northern; the San Juan Capistrano or Netela being the nearest to the Dieguno localities. The difference between the two groups is pretty palpable. The San Gabriel and San Juan numerals of Mofras represent the Netela-Kij language.

It is remarked in Gallatin's paper that there were certain coincidences between the Netela and the Shoshoni. There is no doubt as to the existence of a *certain amount* of likeness between the two languages.

Jujubit, Caquillas, and Sibapot are the names of San Gabriel tribes mentioned by Mofras. The Paternoster of the three last-named missions are as follows:—

Langue de la Mission de San Gabriel.—Y Yonac y yogin tucu pugnaisa sujucoy motuanian masarmí magin tucupra maímanó muísme milléosar y ya tucupar jiman bxi y yoné masaxmí mitema coy aboxmi y yo mamaínatar momojaích milli y yaxma abonac y yo no y yo ocaihuc cóy jaxmea main itan momosaích coy jama juexme huememes aích. Amen. Jesus.

Langue de la Mission de San Juan Capistrano.—Chana ech tupana ave onench, otune a cuachin, chame om reino, libi yb chosonec esna tupana cham nechetepe, micate tom cha chaom, pepsum yg cai caychame y i julugcalme cai ech. Depupnn opco chame chum oyote. Amen. Jesus.

Langue de la Mission de San Luiz Rey de Francia.—Cham na cham meg tu panga auc onan mo quiz cham to qai ha cua che nag omreina

h vi hiche ca noc ybá heg gá y vi an qui gá topanga. Cham na cholane mim cha pan pitu mag' ma jan pohi cala cai qui cha me holloto gai tom chama o gui chag cay ne che cal me tus so lli olo calme alla linoc chame cham cho sivo. Amen. Jésus.

The following is the Paternoster of the Mission of San Fernando. It is taken from Mofras :—

Yyorac yona taray tucúpuma sagoucó motoanian majarmi moin main monó muismi miojor y iactucupar. Pan yyogin gimiarnerin majarmi mi fema coyó ogorná yio mamarimy mii, yiamá ogonug y yoná, y yo o caynen coijarmea main ytomo mojay coiyamá huermí. Parima.

The Mission of San Fernando lies between that of San Gabriel and Santa Barbara. Santa Barbara's channel (between 34° and $34\frac{1}{2}^{\circ}$ N. L.) runs between the mainland and some small islands. From these parts we have two vocabularies, Revely's and Dr. Coulter's. The former is known to me only through the Mithridates, and has only three words that can be compared with the other :—

ENGLISH.	REVELY'S.	COULTER'S.
<i>one</i>	<i>pacà</i>	<i>paka</i> .
<i>two</i>	<i>excò</i>	<i>shkoño</i> .
<i>three</i>	<i>mapja</i>	<i>masekh</i> .

The Mission of Santa Ines lies between that of Santa Barbara and that of San Luis Obispo, in $35\frac{1}{2}^{\circ}$ N. L., and supplies a vocabulary, one of Dr. Coulter's :—

ENGLISH.	SAN LUIS OBISPO.	SANTA BARBARA.
<i>water</i>	<i>to</i>	<i>oh</i> .
<i>stone</i>	<i>tkeup</i>	<i>kheup</i> .
<i>three</i>	<i>misha</i>	<i>masekh</i> .
<i>bow</i>	<i>takha</i>	<i>akha</i> .
<i>salt</i>	<i>tepu</i>	<i>tipi</i> .

This is the amount of likeness between the two forms of speech—greater than that between the Netela and Dieguno, but less than that between the Netela and Kij.

Dr. Coulter gives us a vocabulary for the Mission of San Antonio, and the United States Exploring Expedition one from San Miguel, the latter being very short :—

ENGLISH.	SAN MIGUEL.	ENGLISH.	SAN MIGUEL.
<i>man</i>	<i>luai, loai, logua</i> .	<i>head</i> . .	<i>to-buko</i> .
<i>woman</i> . .	<i>tlene</i> .	<i>hair</i> . .	<i>te-asakho</i> .
<i>father</i> . .	<i>tata</i> .	<i>ears</i> . .	<i>te-n-tkhito</i> .
<i>mother</i> . .	<i>apai</i> .	<i>nose</i> . .	<i>te-n-ento</i> .
<i>son</i>	<i>paser, pasel</i> .	<i>eyes</i> . .	<i>t-r-ugento</i> .
<i>daughter</i> .	<i>paser, pasel</i> .	<i>mouth</i>	<i>t-r-eliko (lak-um, St. Raph.)</i>

With the San Antonio it has six words in common, of which two coincide: *e. g.* in San Antonio *man*=*luah*, *mother*=*epjo*. Besides which, the combination *tr*, and the preponderance of initials in *t*, are

common to the two vocabularies. San Antonio is spoken about $36\frac{1}{2}^{\circ}$ N. L. The numerals, too, are very similar, since the *ki-* and *ka-* in the San Antonio numeration for *one, two*, seems non-radical:—

ENGLISH.	SAN MIGUEL.	SAN ANTONIO.
<i>one</i>	tohi	ki-tol.
<i>two</i>	kugsu	ka-kishe.
<i>three</i>	tlubahi	klap'hai.
<i>four</i>	kesa	kisha.
<i>five</i>	oldrato	ultraoh.
<i>six</i>	paiate	painel.
<i>seven</i>	tepa	te'h.
<i>eight</i>	sratel	shaanel.
<i>nine</i>	tedi-trup.	teta-tsoi.
<i>ten</i>	trupa	tsoeh.

It is safe to say that these two vocabularies represent one and the same language.

About fifty miles to the north-west of St. Miguel lies La Soledad, for which we have a short vocabulary of Mr. Hale's:—

ENGLISH.	LA SOLEDAD.	ENGLISH.	LA SOLEDAD.
<i>man</i>	mue.	<i>head</i>	tsop.
<i>woman</i> ..	shurishme.	<i>hair</i>	worokh.
<i>father</i> ..	ni-ka-pa.	<i>ears</i>	otsho.
<i>mother</i> ..	ni-ka-na.	<i>nose</i>	us (oos, <i>Costano</i>).
<i>son</i>	ni-ki-nish.	<i>eyes</i>	hiin (hin, <i>Talatui</i>).
<i>daughter</i> .	ni-ka.	<i>mouth</i> ..	hai.

The word *nika*, which alone denotes *daughter*, makes the power of the syllable *ka* doubtful. Nevertheless, it is probably non-radical. In *ni-ki-nish*, as opposed to *ni-ka-na*, we have an apparent accommodation (*umlaut*); a phenomenon not wholly strange to the American form of speech.

Is this the only language of these parts? Probably not. The numerals of language from this Mission are given by Mofras, and the difference between them and those of Mr. Hale is as follows:—

ENGLISH.	MOFRAS SOL.	HALE'S SOL.
<i>one</i>	enkala	himitsa.
<i>two</i>	oultas	utshe.
<i>three</i>	kappes	kap-kha.
<i>four</i>	oultezim	utjit.
<i>five</i>	haliizon	paruash.
<i>six</i>	hali-skakem	iminuksha.
<i>seven</i>	kapka-mai	uduksha.
<i>eight</i>	oulton-mai	taitemi.
<i>nine</i>	pakke	watso.
<i>ten</i>	tam-chakt	matso.

There is some affinity, but it is not so close as one in another quarter; *i. e.* one with the Acastli and Ruslen.

Between 36° and 37° N. L. lies the town of Monterey. For

this neighbourhood we have the Rumsen east, and the Eslen west, the latter being called also Ecclemachs. Bourgoing and De La Manon are the authorities for the scanty vocabularies of these two forms of speech, to which is added one of the Achastli. The Achastli, the Rumsen, and the Soledad of Mofras seem to represent one and the same language. The converse, however, does not hold good, i. e. the Soledad of Hale is not the Eslenes of Bourgoing and the Ecclemachs of De La Manon. This gives us four languages for these parts:—

1. The one represented by the San Miguel and San Antonio vocabulary.
2. The one represented by the Soledad of Hale.
3. The one represented by the Soledad of Mofras, the Achastli of De La Manon, and the Ruslen of Bourgoing.
4. The one represented by the Eslen of Bourgoing and the Ecclemachs of De La Manon, and also by a vocabulary yet to be noticed, viz. that of the Mission of Carmel of Mofras.

ENGLISH.	CARMEL.	ESLEN.	SOLEDAD (of Mofras).	RUSLEN.
one..	pek	pek	enkala . . .	enjala.
two	oulhuj	ulhaj	oultes . . .	ultis.
three	koulepe	julep	kappes . .	kappes.
four	kamakous . .	jamajus	outizim . .	ultizim.
five	pemakala . .	pemajala	haliizon . .	hali-izu.
six..	pegualanai	peguatanoi . . .	halishakem	hali-shakem.
seven	kulukulanai	julajualanei . .	kapkamai	kapkamai-shakem.
eight	kounailepla	julep jualanei . .	oultonmai	ultumai-shakem.
nine	kakouslanai	jamajas jualanei	pakke	packe.
ten..	tomoila	tomoila	tamchakt	tamchait.

We now approach the parts of California which are best known—the Bay of San Francisco in 38° N. L. For these parts the Mission of Dolores gives us the names of the following populations:—

1. Ahwastes. 2. Olhones (Costanos or Coastmen). 3. Altahmos.
4. Romonans. 5. Tulomos.

For the same parts we have vocabularies of four languages which are almost certainly mutually unintelligible. Two are from Baer's *Beiträge*; they were collected during the time of the Russian settlement at Ross. One represents the language of certain Indians called *Olamentke*, the other that of certain Indians called *Khvakhamayu*. The other two are from the second part of Schoolcraft. One is headed Costano = the language of the Indians of the coast; the other Cushna. The language represented by the Cushna vocabulary can be traced as far inland as the Lower Sacramento. Here we find the *Bushumni* (or *Pujuni*), the *Secumni*, the *Yasumni*, the *Yalesumni*, the *Nemshaw*, the *Kiski*, the *Huk*, and the *Yukae* tribes, whose languages, or dialects, are represented by three short vocabularies, collected by Mr. Dana, viz. the *Pujuni*, the *Sekumne*, and the *Tsamak*.

The following extract shows the extent to which these three forms of speech agree and differ:—

ENGLISH.	FUJUNI.	SEKUMNE.	TSAMAK.
<i>man</i>	çune	mailik	mailik.
<i>woman</i>	kele	kele	kule.
<i>child</i> .....	.....	maidumonai.	
<i>daughter</i> ..	.....	eti.	
<i>head</i>	tçutçúl	tsol	tçultçul.
<i>hair</i>	oi	ono ,	oi.
<i>ear</i>	onó	bono	orro.
<i>eye</i>	watça	il.	hil.
<i>nose</i>	henka	suma.	
<i>mouth</i>	moló	sim.	
<i>neck</i>	tokotók	kui	kulut.
<i>arm</i>	ma	wah	kalut.
<i>hand</i>	tçapai	ma	tamsult or tamtçut.
<i>fingers</i>	tçikikup ..	biti	tcikikup.
<i>leg</i>	pai	podo	bimpi.
<i>foot</i>	katıp	pai	pai.
<i>toe</i>	tap	biti.	
<i>house</i>	hē	hē.	
<i>bow</i>	olumni.		
<i>arrow</i>	huiā.		
<i>shoes</i> .....	.....	solum.	
<i>beads</i> .....	.....	hawūt.	
<i>sky</i>	hibi.		
<i>sun</i>	oko	oko.	
<i>day</i>	oko	eki.	
<i>night</i> .....	.....	po.	
<i>fire</i>	ça	sa	ça.
<i>water</i>	momi, mop	mop	momi.
<i>river</i>	lókólók	mumdi	munti.
<i>stone</i>	o	o.	
<i>tree</i>	tça	tša.	
<i>grapes</i> ....	.....	muti.	
<i>deer</i>	wil	kut	kut.
<i>bird</i> .....	.....	tsit.	
<i>fish</i> .....	.....	pala.	
<i>salmon</i>	mai	mai.	
<i>name</i> .....	.....	ianó.	
<i>good</i>	huk	wenne	huk.
<i>bad</i> .....	.....	tçoç	maidik.
<i>old</i> .....	.....	hawil.	
<i>new</i> .....	.....	be.	
<i>sweet</i> .....	.....	sudúk.	
<i>sour</i> .....	.....	oho.	
<i>hasten</i> ....	.....	iewa.	
<i>run</i>	tshel	gewa.	
<i>walk</i>	iye	wiye.	
<i>swim</i>	pi.		
<i>talk</i>	wiwina	enun	
<i>sing</i> .....	.....	tsol.	

ENGLISH.	PUJUNI.	SEKUMNE.	TSAMAK.
<i>dance</i> . . . . .	.....	paio.	
<i>one</i>	ti	wikte.	
<i>two</i>	teene	pen.	
<i>three</i>	shupui	sapui.	
<i>four</i>	pehel	tsi.	
<i>five</i>	mustik	mauk.	
<i>six</i>	tini, o (<i>sic</i>). .	tini, a (<i>sic</i>).	
<i>seven</i>	tapui.	pensi (?) <i>sic</i> .	
<i>eight</i>	petshei. . . .	tapau (?) <i>sic</i> .	
<i>nine</i>	matshum . .	mutsum.	
<i>ten</i>	tshapanaka	aduk.	

On the Kassima River, a tributary of the Sacramento, about eighty miles from its mouth lives a tribe whose language is called the Talatui, and is represented by a vocabulary of Mr. Dana's. It belongs, as Gallatin has suggested, to the same class with the language of San Raphael, as given in a vocabulary of Mr. Hale's:—

ENGLISH.	TALATUI.	SAN RAPHAEL.
<i>man</i>	sawe	lamantiya.
<i>woman</i>	esuu	kulaish.
<i>father</i>	tata	api.
<i>daughter</i>	tele.	ai.
<i>head</i>	tikit	molu.
<i>ear</i>	alok	alokh.
<i>eye</i>	wilai	shuta.
<i>nose</i>	uk	huke.
<i>mouth</i>	hube	lakum.
<i>hand</i>	iku	akue.
<i>foot</i>	subei	koio.
<i>sun</i>	hi	hi.
<i>day</i>	hi-umu	hi.
<i>night</i>	ka-wil.	walayuta.
<i>fire</i>	wike	waik.
<i>water</i>	kik	kiik.
<i>stone</i>	sawa	lupoi.
<i>bird</i>	lune, ti	kakalis.
<i>house</i>	kodja	koitoya.
<i>one</i>	kenate	kenai.
<i>two</i>	oyo-ko.	oza.
<i>three</i>	tehi-ko.	tula-ka.
<i>four</i>	oiçu-ko	wiag.
<i>five</i>	kassa-ko.	kenekus.
<i>six</i>	temebo	patirak.
<i>seven</i>	kanikuk (?) <i>sic</i>	semlawi.
<i>eight</i>	kauinda	wusuya.
<i>nine</i>	ooi	umarask.
<i>ten</i>	ekuye.	kitshish.

North of San Francisco, at least along the coast, we have no vo-

cabularies of any language undoubtedly and exclusively Californian. Thus, the Lutuami, the Shasti and Palaiks are, in all probability, common to California and Oregon. Of each of these languages Mr. Hale has given us a vocabulary. The Lutuami live on the head-waters of the river and lake Tlamatl, or Clamet, conterminous on the south-east with the Palaiks, and on the south-west with the Shasti. The affinity between the Palaik and Lutuami seems to be somewhat greater than that between the Lutuami and Shasti.

And now we have gone *round* California; for, conterminous, on the east, with the Lutuami and Shasti are the Wihinast and Paduca with whom we began, and it is only by the comparatively narrow strip of country occupied by the three tribes just enumerated that the great Paduca area is separated from the Pacific. How far the Shasti and Palaik area extend in the direction of the head-waters of the Sacramento is uncertain. A separate language, however, seems to be represented by a vocabulary, collected by Mr. Dana from the Indians who lie about 25° from its mouth. From the Lutuami, the Shasti, the Palaik, and Jakon, northwards, and from the Pujuni, Talatui and other dialects lower down the river, it seems distinct. It is just more like the Jakon than any other form of speech equally distant. Neither is it Shoshoni:—

ENGL.	U. SACR.	ENGL.	U. SACR.
<i>sun</i>	sas.	<i>nose</i>	tsono. tusina <i>Jakon</i> .
<i>fire</i>	po.		suma <i>Sek</i> .
<i>water</i>	meim. momi <i>Puj.</i>	<i>mouth</i> . . .	kal. khai <i>Jakon</i> . hai
	<i>Tsam.</i> mop <i>Sek</i> .		<i>Soledad</i> .
<i>hair</i>	to-moi.	<i>chin</i>	kentikut.
<i>eye</i>	tu-mut.	<i>forehead</i> . .	tei.
<i>arm</i>	keole.	<i>knife</i>	kelekele.
<i>finger</i>	tsemut. tamtcut =	<i>iron</i>	kelekele.
	hand <i>Tsam</i> .	<i>grape</i> . . .	uyulu.
<i>leg</i>	tole. kolo <i>Talat</i> .	<i>rush</i>	tso.
<i>foot</i>	ktamoso.	<i>eat</i>	ba, bas.
<i>knee</i>	huiuk.	<i>see</i>	wila.
<i>deer</i>	nop.	<i>go</i>	hara.
<i>salmon</i> . .	monok.		

Slight as is this preponderance of affinity with the Jakon, it is not to be ignored altogether. The displacements between the two areas have been considerable; and though the names of as many as five intermediate tribes are known, we have no specimens of their languages. These tribes are—

1. The Kaus, between the rivers Umkwa and Clamet, and consequently not far from the head-waters of the Sacramento.

2. 3. The Tsalel and Killiwashat, on the Umkwa.

4. The Santskla between these and the Jakon, the Jakon being between the Tlatskanai and Umkwa.

Now as these last are Athabaskan, there must have been displacement. But there are further proofs. North of the isolated and

apparently intrusive Tlatskanai lie the Nsietshawas—isolated and apparently intrusive also; since they belong to the great Atna stock of Frazer's River.

The Jakon, then, and the Indians of the Upper Sacramento may belong to the same stock—a stock which will be continuous in its area in case the intermediate tribes prove referable to it, and interrupted in its area if they do not. At any rate, the *direction* of the Jakons is important.

The following Paternosters from Mofras, referable to the parts about San Francisco, require fixing. They can probably be distributed among the languages ascribed to that district—not, however, by the present writer:—

Langue de la Mission de Santa Clara.—Appa macréne mé saura sarahtiga elecpuhmem imragat, sacan macréne mensaraah assuevy nouman ourun macari pireca numa ban sarahtiga poluma macréne souhaii naltis anat macréne neéna, ia annanet macréne meena, ia annanet macréne macrec équetr maccari noumbasi macre annan, non maroté jessempet macrene in eckoué tamouniri innam tattahné, icatrarca oniet macréne equets naccaritkoun och á Jésus.

Langue de la Mission de Santa Ines.—Dios caquicoco upalequen alapa, quiaenicho opte; paquininigug quique eccuet upalacs huatahuc itimisshup caneche alapa. Ulamuhu ilahulalisahue. Piciyug equepe ginsucutaniyug uquiaymagin, canechequique quiaagin sucutanagun utiyagmayiyug peux hoyug quie utie lex ulechop santequiyug ilautechop. Amen. Jesus.

Langue de la Vallée de Los Tulares.—Appa macquen erignimo, tasunimac emracat, jinnin eccey macquen unisínmac macquen quitti éné soteyma erinigmo: sumimac macquen hamjamú jinnan guara ayei; sunun macquen quit ti enesunumac ayacma; aquetsem unisimac nininti equetmini: junná macquen equetmini em men.

Langue Giuluco de la Mission de San Francisco.—Allá-igamé mutry-ocusé mi zahuá om mi yahuatail cha usqui etra shon mur tze cali Ziam pac onjinta mul zhaiíge Nasoyate chelegua mul znatzoitze tze cali zicmatan zchütülaa chalehua mesqui pihuatzite yteima omahuá. Emqui. Jesus.

Langue Chocouyem du Rio del Sacramento.—Api maco su lileco ma nénas mi aués omai mácono mi taucuchs oyópa mi taucou chaquenit opú neyatto chequenit opu liletto. Tu maso muye genum ji naya macono sucuji sulia mácono mácocte, chaue mat opu ma sulí mayaco. Macoi yangia ume omutto, ulémi mácono omu incapo. Nette esa Jesus.

Langue Joukioumé de la Mission de San Raphael.—Api maco sa lileto manénas mi dues onía mácono michauka oiopa mitauka chaquenit opu negata chàkenit opu lilèto, tumako muye quenunje naya macono sucuji sulia macóno masojte chake mat opu ma sulí mayaco maco yangia ume omut ulemi macono omu in capo. Netenti Jesus.

The numerals given by Mofras are as follows:—

ENGL.	SAN LUIS (OBISPO).	SAN JUAN CAPISTRANO.	SAN GABRIEL.
<i>one</i> ..	tchoumou..	soupouhe..	poukou.
<i>two</i> ..	eschiou....	houah	guèpé.
<i>three</i> ..	micha	paii.....	pagi.
<i>four</i> ..	paksi	houasah ..	quatcha.
<i>five</i> ..	tizeoui	maha	makai.
<i>six</i> ..	ksoukouia .	poukalilo .	pabai.
<i>seven</i> .	ksouamiche	chouchoui .	quachacabia.
<i>eight</i> ..	scomo	ouasa-kabia	quequacha.
<i>nine</i> ..	scoumo-tchi	ouasa-maha	majai-cavia.
<i>ten</i> ..	touymile ..	ouikinmaha	quejemajai.

ADDENDUM.—(Oct. 14, 1853.)

Since the previous paper was read, "Observations on some of the Indian dialects of Northern California, by G. Gibbs," have appeared in the 3rd Part of Schoolcraft (published 1853) (*vide* pp. 420-445).

The vocabularies, which are given in a tabulated form, are for the following twelve languages:—

1. Tchokoyem. 2. Copeh. 3. Kulanapo. 4. Yukai. 5. Choweshak. 6. Batemdakaiee. 7. Weeyot. 8. Wishok. 9. Weitspek. 10. Hoopah. 11. Tablewah. 12. Ehnek.

Besides which three others have been collected, but do not appear in print, viz.:—

1. The Watsa-he-wa, spoken by one of the bands of the Shasti family.

2. The Howteteoh.

3. The Nabittse.

Of these the Tchokoyem = the *Chocouyem* of the Sacramento, and *Joukiousme* of San Raphael of Mofras; also Gallatin's San Raphael, and (more or less) the Talatui.

The Copeh is something (though less) like the short Upper Sacramento specimen of the preceding paper.

The Yukai is, perhaps, less like the Pujuni, Sekumne, and Tsamak vocabularies than the Copeh is to the Upper Sacramento. Still, it probably belongs to the same class, since it will be seen that the Huk and Yukai languages are members of the group that Mr. Dana's lists represent. The Kulanapo has a clear preponderance of affinities with the Yukae.

The Choweshak and Batemdakaiee are allied. So are—

The Weeyot and the Wishok; in each of which the sound expressed by 'tt' occurs. These along with the Weitspek take *m* as the possessive prefix to the parts of the human body, and have other points of similarity.

ENGLISH.	WEEYOT.	WISHOSK.
<i>hair</i>	pah'tl.....	pah'tl.
<i>foot</i>	welhh'tl.....	welhlhl.

The Hoopah is more interesting than any. The names of the parts of the human body, when compared with the Navaho and Jecorilla, are as follows :—

ENGLISH.	HOOPAH.	NAVAHO.	JECORILLA.
<i>head</i>	okheh	hut-se	it-se.
<i>forehead</i> ..	hotsintah	hut-tah	pin-nay.
<i>face</i>	haunith	hun-ne	—
<i>eye</i>	huanah	hunnah	pindah.
<i>nose</i>	huntchu	hutchin	witchess.
<i>teeth</i>	howwa	howgo	egho.
<i>tongue</i>	sastha	hotso	ezahte.
<i>ear</i>	hotcheweh . .	hutchah	wickyah.
<i>hair</i>	tsewok	hotse	itse.
<i>neck</i>	hosewatl	huckquoss . .	wickcost.
<i>arm</i>	hoithlani	hutcon	witse.
<i>hand</i>	hollah	hullah	wislah.

Here the initial combination of *h* and some other letter is (after the manner of so many American tongues) the possessive pronoun—like in both the Navaho and Hoopah; many of the roots being also alike. Now the Navaho and Jecorilla are Athabaskan, and the Hoopah is probably Athabaskan also.

The Tablewah and Ehnek are but little like each other, and little like any other language.

Although not connected with the languages of California, there is a specimen in the volume before us of a form of speech which has been already noticed in these Transactions, and which is by no means clearly defined. In the 28th Number, a vocabulary of the *Ahnenin* language is shown to be the same as that of the *Fall-Indians* of Umfreville. In Gallatin this *Ahnenin* vocabulary is quoted as *Arapaho*, or *Atsina*. Now it is specially stated that these *Arapaho* or *Atsina* Indians are those who are also (though inconveniently or erroneously) called the *Gros Ventres*, the *Big Bellies* and the *Minitares* of the Prairie—all names for the Indians about the Falls of the Saskachewan; and consequently of Indians far north.

But this was only one of the populations named Arapaho. Other Arapahos are found on the head-waters of the Platte and Arkansas. Who were these? Gallatin connected them at once with those of the Saskachewan—but it is doubtful whether he went on better grounds than the name. A vocabulary was wanted.

The volume in question supplies one—collected by Mr. J. S. Smith. It shows that the two Arapahos are really members of one and the same class—in language as well as in name.

Upon the name itself more light requires to be thrown. In an alphabetical list of Indian populations in the same volume with the vocabulary, from which we learn that the new specimen is one of the *southern* (and not the *northern*) Arapaho, it is stated that the word means "*pricked*" or "*tattooed*." In what language? Perhaps in that of the Arapaho themselves; perhaps in that of the Sioux—

since it is a population of the Sioux class which is in contact with *both* the Arapahos.

Again—if the name be native, which of the two divisions uses it? the northern or the southern? or both? If both use it, how comes the synonym Ahnenin? How, too, comes the form *Atsina*? Is it a typographical error? The present writer used the same MS. with Gallatin and found the name to be *Ahnenin*.

To throw the two Arapahos into one and the same class is only one step in our classification. Can they be referred to any wider and more general division? A Shyenne vocabulary is to be found in the same table; and Schoolcraft remarks that the two languages are allied. So they are. Now reasons have been given for placing the Shyenne in the great Algonkin class (*Philolog. Trans., and Transactions of the American Ethnological Society*, vol. ii. p. cxi.).

There are similar affinities with the *Blackfoot*. Now, in the paper of these Transactions already referred to, it is stated that the affinities of the Blackfoot "are miscellaneous; more, however, with the Algonkin tongues than with those of any recognized group*." Gallatin takes the same view (*Transactions of American Ethnol. Soc.* vol. ii. p. cxiii.).

This gives a recent addition to the class in question, the Blackfoot—the Shyenne—the Arapaho.

The southern Arapaho are immigrants, rather than *indigenæ*, in their present localities. So are the Shyennes, with whom they are conterminous.

The original locality of the southern Arapahos was on the Saskatchewan; that of the Shyennes on the Red River. Hence, the affinity between their tongues represents an affinity arising out of their relations anterior to their migration southward.

* No. 28. vol. ii. p. 34. Jan. 24, 1845.

At the Council-meeting this evening it was resolved—"That as often as a volume of the Transactions is completed, a bound copy shall be sent to every Member."

PHILOLOGICAL SOCIETY.

VOL. VI.

MAY 27, 1853.

No. 135.

The Rev. T. OSWALD COCKAYNE, M.A., in the Chair.

Anniversary Meeting.

In addition to the ordinary routine business, the resignation of the office of Honorary Secretary to the Society was sent in by Edwin Guest, Esq. LL.D., Master of Caius and Gonville College, Cambridge. Dr. Guest had been Honorary Secretary to the Society since its foundation in 1842. It was unanimously resolved, "That the thanks of the Society be given to the Master of Caius College, Cambridge, for his invaluable labours during so many years as Secretary of the Society." Dr. Guest was also elected one of the Vice-Presidents of the Society. Professor Key, M.A. and F. J. Furnivall, Esq., M.A., were elected Honorary Secretaries.

The following paper was read—

"On English Etymologies :"—*Continued.* By Hensleigh Wedgwood, Esq., M.A.

WIG, PERIWIG.—Of these the latter is commonly understood to be the original, the shorter *wig* being formed like *bus* from 'omnibus, or *cab* from cabriolet; while *periwig* itself is supposed to be a corruption of the Fr. *peruque*; but possibly it may be an instance of those false etymologies in which the writing of an imported term has been adapted to agree with a native root not really connected with it. It is singular at least that we find in Bavarian *wickel*, a handful of tow or flax, so much as is put on the distaff at once, from *wickeln*, to wrap, applied jocularly to a wig, or the person wearing one. *Wuckel*, a curl. *Wicke*, a head of hair; *einen bey der wicke nee*, to take one by the hair.—Schmeller.

BALLAST.—Dan. *bag-last*, literally back-load, because (according to Adelung) the ballast is placed at the back of the other cargo. But when once the cargo is stowed the sailor has no occasion to meddle with the ballast until the end of the voyage. It would hardly occur to him, therefore, to speak of the ballast as lying at the back of the ordinary cargo; and if it were named from its position in the ship, it would be called the *bottom*, and not the *back-load*. The provincial Dan. *bag-las*, the load which one brings back from a place with an empty waggon, affords a better explanation. When a waggon has discharged its load, it will take manure or other attainable load of comparatively small value rather than return empty; but when a ship has discharged, if it cannot obtain a home freight of merchandise of one kind or another, it is forced to take in an absolutely worthless load of sand or stones to steady the vessel. This is the *back-load*, *kar'*

εὐχην, the *inutilis sarcina* (as the word is interpreted by Kilian), intended when it is said that a vessel is returning *in ballast*. In a secondary sense, the word is applied to the portion of heavy materials placed at the bottom to keep the balance of a regular cargo.

To Box.—Dan. *bask*, a sounding blow, a smack, identical with O.-E. *pash*; to *pash* one on the face. Dan. *baske*, to strike with the flat hand; at *baske eens ören*, to box one's ears. The correspondence with E. *box* is merely the converse of the interchange between the A.-S. *acsian*, *axian*, and E. *ask*, still in some parts pronounced *ax*.

To GNARL, SNARL.—A *gnarled* oak is a knotted, twisted oak; while a string or thread is said to be in a *snarl* when it twists up of itself into an entangled mass. The radical notion in both cases is that of twisting or turning, a notion very generally expressed by words derived from an imitation of the whirring noise made by rapid motion through the air. Thus we have W. *chwyrn*, a whizz, a whirl; *chwyrnu*, to snore, snarl like a dog, to turn rapidly. The Du. *knorren* (fremere, frendere, Kil.) is explained by Wilcocke 'to gnarl, snarl, grumble,' and to *gnar* or *gnarl*, to *snarl* or *growl*, are given as synonyms by Johnson. The simple verb *knorra* in Swed. signifies to murmur, whence the derivative *knorla* (as *whirl* from *whirr*), to curl, to twist; agreeing exactly with the E. *gnarl* as applied to a knotted tree.

Again, the Pl.-D. has *snirren*, *snarren*, *snurren*, to whirr, and thence *snarre*, a spinning-wheel, as in Fr. by a converse application the purring of a cat is expressed by the term *rouer*, because it resembles the sound of a spinning-wheel. The entire series of meanings is well exhibited in the Sw. *snorra*, to hum like a top, to purr, to sound the *r* strongly, and secondarily, to whirl, to turn.

FETCH-CANDLE, FETCH.—Fetch lights or Fetch-candles, Corpse-candles, or Dead-men's-candles are, according to Grose, of very common occurrence in the counties of Cardigan, Carmarthen and Pembroke. They are appearances seen at night as of candles in motion, supposed to be in attendance on a ghostly funeral and to portend the death of some one in the neighbourhood (Brand's Popular Superstitions). The superstition is obviously founded on the Will-o'-the-Wisp or Ignis fatuus, which is known in Holland by the name of *Dood-keerse*, death candle or dead-man's-candle.

The name might plausibly be explained as if the apparition were sent to *fetch* the fated person to the other world, but probably it is of more ancient origin than would be indicated by such a derivation. The ignis fatuus is called in Norway *Vætte-lys*, the Vætt's candle, the Vætt being a kind of goblin supposed to dwell in mounds and desert places. The identity of this with the Pembrokeshire Fetch-candle can hardly be doubted.

To SEW, SEWER.—It was shown in a former paper (Philolog. Trans. vol. v. p. 81) that *skore* and *sewer* are radically distinct, the origin of the former being the G. *scharren*, to scrape. The obsolete to *sew* is to let the water off a pond, and the primitive meaning of *sewer* is simply a watercourse. The word seems to have come to us from the Low Countries, from whence the examples given by

Ducange are chiefly taken. He explains *seware*—rigare, aquam deducere ad irrigationem, quoting a charter of a Seigneur de Basinghem of the year 1220, 'cum prohibuissem ne ecclesia sancti Bertini pratum suum per terram meam *sewaret*.' In the same place *sewaria* is explained, 'canalis per quem aquæ ad molendinum decurrunt; a voce Gallo Belgico *seuwiere*.'

The true etymology of the word may, I believe, be seen in the Sp. *desaguar*, to let the water off or to flow off, whence *desaguadero*, an outlet or sewer; or in the Provençal compound with *ad* instead of *dis*, *adaigar*, *azaigar*, to irrigate. The wearing down of such forms as these into one closely resembling the E. *sew*, may be seen within the actual compass of the Romaunch or Romance of the Grisons, in which we have *saguar*, *assaver*, *schuar*, to irrigate, corresponding to the forms *agua*, *ava*, *aua*, of the Lat. *aqua*. In like manner we have *ewer*, a water jug, from Fr. *aiguière*, differing from *sewer* only by the initial *s*, the representative of the preposition *ad* or *dis*.

WHARF.—'A broad plain place near a creek or hyth to land or lay wares on that are brought from or to the water.' Bayley. The Dan. *hverve* (corresponding to A.-S. *hweorfian*), to turn, is provincially pronounced *hverre*, *hvarre*. Hence *hvarre* is applied to the portion of the shore comprised within the *turn* of the tide, and this appears to be the original sense of the E. *wharf*, as in Shakespeare's

"And duller must thou be
Than the fat weed which rots on Lethe's *wharf*."

Now a ship in taking in or discharging cargo would lie on the *wharf* (in the foregoing sense) of the creeks which formed the only harbours in the early periods of commerce, and the term would easily be transferred to the adjoining bank on which the goods are deposited in the process of loading and unloading. It would only involve the slight variation of speaking of the ship as lying at the wharf instead of on it.

LIGHT, LIFT.—The connection between light and air is a very close one, they are both admitted by the same inlet, and before the use of glass must have been far more inseparable companions than now. To take a thing to the light would be to take it into the air. It is not surprising then that the name of the former should have extended to signify the latter also, and thus in Platt Deutsch *licht*, *lucht*, is the air as well as light. In other dialects the *ch* has passed into an *f*, as in the Mæso-Goth. *luftus*, Germ. *luft*, A.-S. *lift*, the air, of which the latter in modern Scotch has come to signify the sky. It is probably from this application of the word *light* to signify the air, the most striking type of lightness, that the adjective *light* (*levis*) is derived; while the verb to *lift*, in Du. *lichten*, may be either from the adjective *light*, as *levare* from *levis*, in the sense of making a thing light, or it may be directly from *lift*, the air, as signifying to raise an object in the air. Doubtless such a development as the foregoing would seem to connect *lux* with *levis*, the relationship of which would not otherwise be suspected and will perhaps hardly be

admitted, notwithstanding the analogy of *nix*, *nivis* ; but when a wide prospect is taken of the sister tongues, the offshoots of a common stock are often found in so disjointed a condition in different members of the great European family, that we should not lightly give up an etymology well supported in one group of languages because it would entail the connection of words apparently widely separated in another.

PAGEANT.—Of this word no plausible explanation has been offered, as Johnson's *payen géant*, besides being very bad French, would give too restricted a meaning. The primary signification seems to have been a scenic representation in general. In a poem published by the Camden Society, the ghost of Edward the Fourth is made to say, 'I have played my *pageyonde*,'—I have acted my part in life. We have here the participial form of a verb which was probably the representative of the Dutch *boetsen*, *bootsen*, *gesticulari* ; *na-boetsen*, *imitari*, Kil. ; whence *boetse*, *bootse*, *facetiae*, *res ludicra*, *gesticulatio* ; *boetsen-maecker*, Germ. *possen-macher* (the origin of our *posture-maker* by one of those false etymologies of which so many instances have been pointed out), *scenicus*, *gesticulator*, *mimus*, *ludio*. Kil.—

" With him Patroclus
Upon a lazy bed the livelong day
Breaks scurril jests,
And with ridiculous and awkward action,
(Which slanderer he imitation calls)
He *pageants* us."—Troilus and Cressida.

We may remark the singular fate of a word which has been appropriated to signify the solemn shows of state in the E. *pageant*, and low farce in the G. *posse*.

TO GIVE THE SACK.—The force of this expression is better preserved in the corresponding French expression than in English. To tell a person in English to pack up his orts, is to send him about his business, to take even his orts or leavings with him and to leave no traces of himself behind. In French the word *quilles* or *ninepins*, probably taken as an instance of the most worthless property a person can have, takes the place of our *orts*, and *trousser leurs quilles*, to pack up one's *ninepins*, is explained by Cotgrave 'to pack up, or prepare for their departure.' Hence 'donner son sac et ses quilles,' or in E. to give him the sack (equivalent to the G. *sein bundel schnüren*), is to hand a servant his baggage, to send him about his business, to discharge a workman.

TO RACK.—'To draw off wines from the lees.' Bayley. In seeking for the derivation of a word relating to the manufacture of wine, we should naturally look to the Romance countries, in which that manufacture is of native growth. We accordingly find in Languedoc *araca le bi*,—*transvaser le viu*, and *rdco* or *dráco*, the dregs of grapes or olives in the manufacture of wine or oil. Hence to *rack* is properly to decant the liquor from the dregs, and secondarily to pour it from one vessel into another.

So from the Venetian *morga*, lees of oil, *morgante*, *travasatore di olio*, one who racks oil.

GIZZARD.—Formerly written *gizier*, *gysar* or *giserne*; immediately from Fr. *gésier*, the derivation of which seems to be obscured by the loss of an *r*. The Languedocian dialect has *grézié*, a gizzard, from *grès*, *grésil*, the gravel or little stones with which the gizzard is supplied. For the same reason it is also called *péirié* or *péirié* in the same dialect, from *peiro*, a stone.

To **POUR.**—To push out the lips as a child in bad temper. From the Romance *pot* or *pout* (Languedoc), *poto* (Limousin), a lip, whence *poutou*, a kiss; *fa las potas*, or *fa lou poutou*, to sulk, to pout.

GORSE.—One of the principal growths of uncultivated land in England. We are led to the derivation of the name by the prov. Fr. *gorssso* or *gorssas*, signifying ground covered with stones and brambles (Beronie, Dict. Bas-Limousin), whence *degourssa*, defricher, to clear land of thorns and waste growth. The root lies in the W. *gores*, *gorest*, waste, open, unenclosed, whence also apparently the G. *horst* and E. *forest*. In Staffordshire a piece of land covered with gorse is called a *gorsty* bit, in which the *t* of the W. *gorest* seems to be preserved. The same connection between the name of the shrub and that of the waste land on which it grows holds good in Breton, in which language *lannou* (the plural of *lann*, gorse or furze) is applied to uncultivated tracts of ground, giving rise apparently to the *Landes* of Southern France.

HABERDASHER.—The guesses at the etymology of this singular word have failed so entirely in throwing any light on the subject, that it may be worth while to add one that has at least a solid foundation, though it certainly leaves a considerable step to be cleared by conjecture at the conclusion.

A word of so complex a structure, not apparently reducible to significant elements, must be largely suspected of corruption, and the origin would most naturally be looked for in France, which has furnished us with the names of so many of our trades, such as butchers, tailors, cutlers, chandlers, mercers, grocers, &c.

Now the Dict. de Languedoc has *Debassaire*, bonnetier, chaussetier, fabricant de bas, from *debasses*, stockings. When the dealer in these articles set up in England, he seems to have been principally known as a vendor of hats—'The Haberdasher heapeth wealth by hats.' Gascoigne; and the term *debassaire* not being understood in this country, the name of the article dealt in might be added to give significance. Thus might be formed Hat-debasser or Hat-debasher, Haberdasher.

PHILOLOGICAL SOCIETY.

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THOMAS WATTS, Esq., in the Chair.

The following paper was read—

“Miscellaneous Remarks on some Latin Words.” By Professor Key.

Although etymology is the foundation upon which all dictionaries should be constructed, yet it must be admitted that in not a few instances damage has been done by allowing a spurious derivation to affect the meaning assigned to words. Thus the sub. *armentum*, in a lexicon of considerable repute, has for the first meaning assigned to it ‘cattle for ploughing,’ with the appended note that it is ‘contracted from *arimentum* from *aro*.’ The form of the noun ‘*arimentum*’ seems to imply that the writer supposed a verb ‘*arere*’ of the third conjugation to have preceded the ordinary verb *arare*. To such a supposition we offer no objection, as it would be in harmony with the admitted examples of *lavare* and *lavere*, *sonare* and *sonere*, *cubare* and *cumbere*; and of course the loss of the *i* in the alleged *arimentum*, is a more probable doctrine than the loss of a long vowel from *aramentum*. We are aware that the derivation from the verb signifying ‘to plough’ has the authority of Varro, and we are also ready to admit that such derivation is more satisfactory than that found in Servius and Festus, which deduces it from *arma*, on the ground that as horses are immediately serviceable in war, so oxen supply material for making shields; more satisfactory we say, because the termination *mentum* implies a derivation from a verb. The objection which leads us to reject the view of Varro, is that the word *armentum* is never found in connexion with the idea of ploughing. Forcellini is right when he says, ‘*Proprie dicitur de grege equorum et boum qui simul aluntur*.’ Why then should we hesitate to deduce the word from this very verb *alere*, and regard *armenta* as a corruption, no very violent one, of *alimenta*? The fact that the language already possesses this sub. *alimentum* in a different sense is no impediment, as it is far from being a rare occurrence for duplicate or even triplicate varieties of the same word to coexist. Thus our own tongue has in the three substantives *bag*, *bay*, and *bow*, words with marked differences of meaning and yet one in origin. So again the transitive verbs *subrigere* and *porrigere* are by formation identical with the intransitive verbs *surgere* and *pergere*. Similarly *θapaos* and *θapaos* are held to be only dialectic varieties of the same word, and at one time appear to have had no distinction of meaning, though there finally grew up a difference of usage which confined the former to a eulogistic, the latter to a dyslogistic sense. We have passed over the interchange of the two liquids in *alimenta* and *armenta* as

scarcely deserving notice; but it may be as well to observe that *aipw* and *alo* are probably equivalent forms; nor is the longer form *aeipw*, *i. e.* the crude form *aep-*, sufficient to overturn this doctrine, for the Greek language abounds in verbs which prefix a vowel foreign to the root. Besides, the Latin itself in *arduus*, 'lofty, steep,' is a derivative from *alere* possessed of the desired liquid. To prevent misconception we add, that the first signification we would assign to *al-* is 'raise' or 'rear,' in the mere physical sense; a second, 'raise' or 'rear,' as we say raise or rear cattle, vegetables, &c., *i. e.* cause them to grow.

Another instance of a familiar word where a mere change from one liquid to another has tended to obscure the origin, is seen in the substantive *annus*. It is generally admitted that this word denoted simply a circle, and that it was immediately related to the diminutival *annulus* and *annellus*, 'a ring'; also to the noun *anus* = *podex*, inasmuch as a single nasal is found in the word *anulus* itself. But the origin of *annus* is still a problem for solution. We find in a dictionary published within the last few years, what is probably taken from Dr. Freund's work,—"kindred with $\alpha\eta$ = $\alpha\mu\phi\iota$," &c. The writer probably means the particle *am*, and if so, his view is established by the Oscan form of *annus*, viz. *amnus* (see Mommsen's *Unteritalische Dialecte*, where the word repeatedly occurs as the equivalent of *annus*). The Latin inseparable preposition is of course familiar in the compound *am-icio*. But in several verbs to which it attaches itself there has been, as we have elsewhere noticed, a natural but undue tendency to give to the prefix something more than it can justly claim. Thus *ambire*, *amburere*, *ambedere*, should probably be divided immediately after the liquid, so as to give the *b* to the stem of the verb. But when we deduce *annus* through *amnus* from the stem *am*, we are disposed to consider the latter as an obsolete verb, rather than as an ignoble particle, and standing to *ama-*, the essential part of *amare*, precisely as *son-* of the above-mentioned *sonere* to *sona-* of the more familiar *sonare*. If our view be correct, the first signification of *amare* will be 'to embrace,' a physical idea from which readily flows the ordinary meaning of the verb. It is true that the Latin verb *amare* is held to be represented by the Sanscrit *kam-*, 'love'; but this is perfectly consistent with all that has been said, and even the Latin language seems to present the same root with an initial guttural, if we may believe the interpretation which Servius gives to *hamus* in Virgil:—*Loricam consertam hamis auroque tralicem*, Aen. iii. 467, "*i. e.* catenis vel circulis." Be this as it may, the appearance of an *m* in the Oscan *amnus* accounts for the variety in the form of *solemnis*, *solennis*.

The same stem *am* is seen in the substantive *ames*, *amitis*, 'the fowler's pole,' a word that stands without etymological remark in the dictionaries. In Mr. Rich's work the precise character and use of the tool is explained, and the origin of the word becomes then one of easy discovery, if we follow the simple and safe rule of placing it by the side of words which possess a similar ending, such as *pedes*, *eques*, *comes*, *ales*. Our dictionaries are commonly satisfied with a

half-performance of their etymological duties. Thus we are told that *eques*, *pedes* and *ales* are respectively from the substantives *equus*, *pes* and *ala*, while of the second element which enters into them not one word is said. Fortunately the deficiency is supplied under *comes*, which is justly deduced from *eo*, 'I go,' though it would be more precise to say that *it* in *com-it-* is only a fuller form of the *i* seen in *i-re*, as is also the case in *it-er*, *ex-it-ium*, *in-it-ium*, &c. Thus *ames* is an adjective and might be translated by 'going round,' with some such word as *pertica* understood. In the working of the clap-net, the action of the *ames* is exactly what the word denotes; it *revolves*, and carrying the net with it, deposits it on the surprised birds.

Alec or *Halec*.—This word is probably nothing more than the southern equivalent for what is written in French *hareng*, our *herring*. On the interchange of the two liquids in question we have already had occasion to speak, and as the herring is a fish belonging to the northern seas of Europe, we have an explanation of the fact that it was known to the Romans only in the form of a pickled fish, or fish-pickle.

Adulari.—The current doctrines about this word are various. We will give them as summarily noticed in Dr. Andrews's lexicon: "Acc. to Fest. p. 18, this word is formed by metathesis fr. *adludo*, to play with one, to wag the tail, as orig. used of dogs: Kärcher compares with it, etymologically, the Germ. *wedeln* and the Eng. *wheelde*, Beier, Lael. 25, 91, *ululo*, to howl. Doederl. deriv. is most correct, Syn. 2, 175, fr. *aula*, the court-yard where the dog stands guard, serves or waits: thus *adulor* is, as it were, *ad aliquem aulor*."

The connexion with the Germ. *wedeln*, Eng. *wheelde*, is upset, to say nothing of other matters, by the mere quantity of the *u* in *adulor*, for the suffix *el* of German words is represented in Latin by *ül* with a short *u*: *tafel*, *tabula*; *wandeln*, *ambulare*. But a more satisfactory explanation of the Latin verb will present itself, if we keep steadily in view what the usage of the classical writers, as well as the direct testimony of ancient commentators, places before us, that the word was originally applied to dogs wagging their tail at a favourite master. Such a meaning well agrees with the reflective form of the verb, as expressing an act of the animal upon its own body, and also with the ordinary power of the preposition *ad*. All we have to look for is the tail, and this we find in the three letters *ula*. Here again the interchange between the liquids *r* and *l* must be called in aid, and as the Greek equivalent for a *ū* is *ov*, we have before us the word *ovpa*, 'a tail.' But it will not be satisfactory unless we also find the word within the Latin domain. Now the word *cauda* has in Varro the form *coda*, just as *caudex*, *caulis*, *Claudius*, *plaudo*, also take the forms of *codex*, *colis*, *Clodius*, *plodo*. In modern Spanish we find duplicate forms as regards the second consonant, both *cola* and *coda*. But an initial *c* is far from being a stable letter. It is now commonly admitted that *ubi*, *unde*, *uter*, *umquam*, are later forms of *cubi*, *cunde*, *cuter*, *cumquam*, and so stand in immediate relation to the cases *cujus*, *cui*, &c. of the relative. In

the north of Italy Etruria was as fond in ancient times of initial gutturals as Florence is now, while Rome and Naples preferred and still prefer softer sounds. Thus, for example, the pronoun *ille* or *olle* (to follow the guidance of Virgil's *olli*) began with a vowel, but the modern Italian, forced by fashion to give a preference to the language in favour at Florence, has been compelled to substitute *quello*. On these grounds we regard *ula* in *adulari* as but a corruption of an older form *cōla*, 'a tail,' and the equivalent of the Greek *οὐρα*.

The matter of the last argument in reference to the origin of *ubi*, *unde*, &c., brings to mind a prevalent error that still disfigures some, if not all, our best dictionaries. Of course if *ubi* (i. e. *cubi*) be a mere dative of the relative, as most scholars (lexicographers excepted) admit, then *alicubi*, *alibi* and *aliubi* are but datives corresponding to the nominatives *aliquis*, *alis* (Lucr.), *alius*. So again Dr. Andrews's lexicon is not far from the truth when under *inde* it tells us that this particle is formed from the pronoun *is* with an adverbial ending. We have said that he is not far from the truth, for in fact there is strong reason for believing that the liquid *n* belongs to the pronoun and not to the adverbial suffix. In a paper on the Pronouns, read some years ago before the Society, reasons were assigned at length for the doctrine that the pronouns of the third person ended in *n*. To what was then said we will add an argument drawn from the Greek language. The adverb *ενθεν*, 'thence,' contains in its last three letters a well-known suffix which can lay no claim to the preceding liquid. Comp. *οὐρανο-θεν*, *εμε-θεν*, &c. The pronominal stem we contended had for its original form *κεν*, which was readily subject to the loss of the initial guttural. Thus *ενθεν* is only an archaic genitive of the pronoun, signifying from this. But as *οπισθεν* also takes the form *οπισθε*, so *ενθεν* might well lose its final liquid; and as the Latin language commonly substitutes a medial consonant in place of a Greek aspirated consonant*, *inde* is the very form which might be expected to correspond to the Greek *ενθεν*. In the same way we hold *un-de*, *aliun-de*, *alicun-de*, to be correctly divided, when *de* alone is treated as the suffix denoting *from*. But this is not material for the present argument. If *unde* (i. e. *cunde*) be only an archaic genitive of the relative, and *inde* of *is*, so *aliunde*, *alicunde*, are archaic genitives of *alius* and *aliquis*. It is now more than twenty years ago that the writer urged similar arguments in a review of an early edition of Zumpt's Latin Grammar, but he still finds in what are deemed some of our best lexicons such explanations as: "*alibi* [*alius-ibi*], *alicubi* [*aliquo-ubi*], *alicunde* [*aliquo-unde*], *aliubi* [*alius-ubi*], *aliunde* [*alius-unde*]." A similar error, exposed on the same occasion, is still repeated from year to year in this form: "*istic* (also written *isthic*) [*iste-hic*]." Surely the writer of this, on a little reflection, will perceive that *ille* and *iste*, like *num* (now) and *tum* (then), may take the demonstrative suffix *ce* or *c*, so as to make *illic*, *istic*, *nunc*, and *tunc*, without dragging in the whole of the pronoun *hic*, especially as the non-admission of such a suffix as

* As in *ungui-* by the side of *οὐνυχ-*, *nebula νεφελη*, *umbilico- ομφαλο-*.

ce or c leaves him in an awkward position when he endeavours to analyse *hic* itself.

Abstemius.—A favourite derivation of this word is from a hypothetical substantive *temum*, whence it is said proceed *temulentus* and *temetum*; and further, we are sometimes told that *temum* is by metathesis from *μεθυ*. This doctrine of metathesis is most fatal to the fair progress of etymological studies. One writer, for example, tells us that *vinco* is a metathetical variety of *νικα* $\Phi\omega$, another that *et* is the Greek *τε* transposed, a third that *forma* is only a transformation of *μορφη*, a fourth that *abdomen* is a corruption of *adipomen* from *adept*; and it is to be regretted that the German scholar Bopp has too often encouraged such assumptions. But while we reject without hesitation the derivation of the supposed *temum*, we also doubt there being any connexion between *abstemius* and the word which is at the base of *temetum* and *temulentus*, and this partly because the termination *ius* seems rather to point to a verb, while we see no sufficient objection to the derivation from *abstinere*. The liquids *m* and *n* are frequently convertible, especially in this part of a root. Thus *mem-or* must be connected with the family of words derived from *men-*, as *mens*, *re-min-iscor*, *me-min-i*. Again, if we direct our thoughts to $\chi\theta\upsilon\nu$ of the Greek $\chi\theta\upsilon\nu$, and compare it with the similar combination of consonants in $\chi\theta\epsilon\varsigma$, we shall see reason for expecting the Latin correlative to begin with a simple *h*. Hence as *her-i*, *hes-ternus* are immediately related to $\chi\theta\epsilon\varsigma$, so $\chi\theta\upsilon\nu$ may be regarded as the analogue of *hūmo-*; and the little doubt that may linger in the mind disappears on seeing $\chi\alpha\mu\alpha\iota$ by the side of *humi*.

The adjective *aequali* we have long regarded as formed from *aevo-*, 'age,' and a suffix *li*, represented in our own language by the termination *ly*, i. e. *like*, for *manly* (Germ. *mannlich*) is well known to be only a corruption of *manlike*. Thus *aequalis* would signify 'of the same age,' and such is the sole meaning of the word in the writers who preceded Cicero, so that the subsequent use of the word with the mere meaning of equality, independently of age, ought not to outweigh its early signification. Our theory presupposes that *aevo-* had once a guttural consonant after the diphthong; and had any ancient works written in that Italian dialect which prevailed in Florence in ancient times come down to us, we should probably have found in them a dialectic variety, *aequum*, 'age.' Thus the Latin verb *vivere* must assuredly have had a guttural at one time, or the perfect would never have taken the form *visi* (*viri*); of such guttural the French language has retained a trace in its participle *vecu*. So also have the Latin *vigeo* and *vigor*. Again, the Latin adjective *vivus* is represented in our northern tongue by *quick*, where two gutturals replace the lip-letters of *vivus*, and conversely our adjective *quick* in Lancashire has retaken the softer form *wick*. A parallel case is seen in the first element of *aequus*, 'level,' compared with the first element of our own *ev-en*. But *aevum* itself is perhaps to be deduced from the Latin verb *aug-eo*, for growth and age are often represented by a common term, by *grandis* for example, which in the Latin language generally expresses age quite as much as size;

and we know that young children are constantly assuming that the taller people are, the older they are. Then as to form, since the Greek wrote both *avξω* and *aeξω*, we may assume that *aeg* might be an equivalent for *aug* of *augeo*, and so *aevo-* might be a legitimate child of such a verb. The Greek adjective *ἡλιξ* we would also claim as of similar formation with *aequalis*, only that the second half exhibits greater purity, having preserved the *k* of *like*; while on the other hand the first syllable has undergone violent compression, but not more than was to be expected in a Greek word, which commonly annihilates a **F** between vowels, and indeed has so dealt with *αιων*, which is acknowledged to be related to *aevum*. In claiming *ἡλιξ* and *ἡλικια*, we would not disturb *ἡλικος*, *τηλικος*, *πηλικος*, in their relation to each other and to the pronominal forms *ὁ*, *ἡ*, *το*- and *πο*-. Nay, as *aequalis* in the minds of the Romans got confounded with the derivatives of *aequus* and *aequare*, so also it is probable that a similar confusion found its way among the Greeks between *ἡλιξ* and *ἡλικος*, and hence perhaps arose the aspirate of the first word. Though this also admits of independent explanation, for the root of *augeo*, *avξανω*, *avξω*, seems identical with our own verb *wax*, Germ. *wachsen*, and so to have been once possessed of an initial digamma, which we know was often replaced by an aspirate.

Aestivus.—The carelessness of etymologists is distinctly exhibited when we find an adjective of this form deduced from the substantive *aestas*, the evident connexion of sense being allowed to cover all the iniquities of disregarding the two suffixes of the words. A fault not less serious to the cause of etymology occurs when the substantive *aestus* is deduced from the verb *aestuare*. Let such proceedings be contrasted with the analogical steps which are requisite. As *aestivus* has a suffix in common with *captivus*, *subditivus*, *stativus*, &c.; and these come through perfect participles *captus*, *subditus*, *status*, from verbs; so must *aestivus* come eventually from a verb containing the element *aes* or something like it. So again, as *nobilitas*, *caritas*, *bonitas*, are deduced from adjectives, *aestas* likewise points to an adjective *aesi-* or *aeso-*. Thirdly, *aestus* (*aestu-*), a masculine noun in *tu*, must be placed alongside of such words as *factu-*, *actu-*, *dictu-*, and we again infer the existence of some such verb as *aes-*. It is true that we do not at first find one, but *uro*, *us si*, *us tū*, contains in the syllable *us*, the consonant desired, and we know that wherever a root contained a long *ū*, the older language had a diphthong *oe*, as *coerare*, *comoenis*, *moenera*, *oeti*, *oenus*, for *curare*, *communis*, *munera*, *uti*, *unus*. Hence we must assume a form *oes-* in the sense of *burn*; whence indeed *oes-trum*, 'the gadfly,' and probably by a very slight interchange of *o* and *u*, *Vesta* and *Vesuvius*, the goddess and mountain of fire. Then again, as *parcus*, *fidus*, *vivus*, are adjectives immediately formed from verbs, we may assume an adjective *aesus*, whence the substantive *aestas*. Thus we admit *aestas* and *aestivus* to be closely related words, but not that they stand to each other as mother and daughter. To what we have here said it may well be objected that a change between *ae* and *oe* is a hasty assumption, not easy to defend by precedents. Perhaps then we should look to the Greek

verb *αιθ-ω*, for the diphthong *αι* of the Greek would of course become *ae* with the Romans, and the *θ*, so unpronounceable to a Roman, might well take the form of the sibilant. Yet, in favouring this etymology, we do not mean that the Romans derived *aestas*, *aestus*, *aestivus*, from the Greek, but that these words were still of native growth, deduced from an obsolete verb *aes-*, the Latin analogue of *αιθ-*.

We have just assumed the existence of some words which are no longer found in the Latin language. The fear to make such assumptions has done much harm to etymology. But for it we should not find our lexicons dealing with a word like *adoption-* as a condensation of *adoption-*. The substantive *optio* and the frequentative *optare* alike point to a fossil verb (so to say) *opere*; and *adoptio*, as well as the adjective *adoptivus*, both bear evidence to the quondam existence of their parent *adopere*. In fact it should ever be borne in mind by the etymologist, that we possess after all but a fragment of the Latin language. When we look at all the existing Latin authors of classical repute as they appear in the simplicity of a Tauchnitz edition, apart from all commentary, we are at once struck with the smallness of an inheritance, which does not exceed thirty duodecimo volumes. This being so, let us put a case of a parallel nature. Suppose that thirty volumes be taken hap-hazard from the shelves of the British Museum, and all the words found therein be carefully arranged in an alphabetical index, what proportion would such index bear to the whole vocabulary of our language? Surely it would be no exaggeration to suppose that a good half of our native tongue would be absent from its pages.

PHILOLOGICAL SOCIETY.

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No. 137.

HENSLEIGH WEDGEWOOD, Esq., in the Chair.

A paper was read—

“On the Position and Tactics of the Contending Fleets in the Battle of Salamis.” By the Rev. J. W. Blakesley, late Fellow and Tutor of Trinity College, Cambridge.

In describing the details of the battle of Salamis, modern writers have, without any exception so far as I am aware, been exclusively guided by the narrative of Herodotus; and have paid little or no attention to those features of the transaction which appear in other writers, and which are in some cases, as I shall endeavour to show, quite incompatible with the details of the historian's account. This is the more to be wondered at, as Herodotus himself plainly intimates, that there were many particulars about which he was unable to speak positively*; and that about some there was a very great disagreement at the time he wrote†. Indeed Colonel Leake, whose view of the matter appears to have been adopted unhesitatingly by the modern historians of Greece, remarks “that, instead of giving a consecutive narrative of the battle, Herodotus has related only a few of the most interesting occurrences: consistently with that determination not to be responsible for any but ascertained facts, which is observable in every part of his history of the Persian invasion‡.”

No person can have a higher opinion of the truthfulness of the so-called Father of History than myself, if by this is meant no more than an honest desire to relate such accounts as he received, in the form in which he received them,—to judge on principles of common sense between conflicting statements,—and to avoid the appearance of bestowing credence upon such stories as seemed to him manifestly not to merit it. For this, and for the clear eye of an observer, he deserves entire credit. But neither the character of Herodotus's work, nor anything which has been related of himself by the ancients, warrant us in attributing to him that searching criticism which should lead us (as it might in the case of Thucydides or Aristotle) to prefer his statements to those of a contemporary witness of the events described,—especially if such a one's position had made him an active participator in them.

Now in the case of the battle of Salamis we have the account of a contemporary, deserving of the closest attention,—which, if it had proceeded from a prose-writer, it would probably have received. But the unconscious association in modern minds between the ideas of *poetry* and *fiction* has, I believe, deprived the great Greek dramatist of his due weight with our historians. Æschylus, who, even if he did

* viii. 87.

† viii. 94.

‡ Athens and the Demi of Attica, Appendix II. p. 264.

not himself take a part in the action*, most undoubtedly was perfectly familiar with it under the aspect which it must have borne to those who did take part in it, produced his play *The Persians*, of which it constitutes the main feature, only seven years afterwards, before an audience chiefly made up of the very men who had manned the victorious gallies; to whom consequently every line of his description must have vividly recalled circumstances with which they were perfectly familiar. If his availableness for the purpose of the modern historian is somewhat curtailed in one respect, that before such an audience he could not enter into details with which they were well acquainted, although it would be most interesting for us to know them,—details most appropriate to the historian, and which we are most thankful to Herodotus for preserving†,—there is on the other hand an advantage which he possesses without a rival. It was perfectly impossible for him, without the certainty of disapproval, to present any view of the transaction which did not commend itself to *Athenian eye-witnesses*,—full, we may allow, of national prejudices and personal vanity, and quite ready to accept any *grouping* of the facts which actually occurred that might most flatter themselves, but still eye-witnesses, who would be at once revolted by any picture which contradicted their actual experience. Herodotus, it should be remembered, whatever weight we may please to attach to his individual judgement, is exempted from this corrective influence. Supposing him to have been actuated by even a *critical* spirit, in the modern sense of the word,—of which however there is not the slightest trace,—his facts were a generation old: the Athenians of his time were the sons and grandsons of those before whom the *Persians* was acted; and in the forty years or more that had elapsed since the battle, its story had been told over and over again in every family, as the twentieth day of Boëdromion returned, and the school-boys had a holiday to go and see the procession of Iacchus. It is not at all necessary to suppose wilful misrepresentation on the part of those who fought their battles over again to their children and grandchildren on their knees, in order to believe that the gallant bearing of the Athenian sailors, and the brilliant acts of individual commanders, together with such exciting incidents as the device of Artemisia to escape destruction, were more interesting both to tell and hear, than the accurate notice of times and places and other circumstances attending the movements of the forces engaged; although these were of far more vital importance to success, and by the actual combatants would at the time be felt to be so.

I assume it, therefore, as an axiom, that when Æschylus does

* Late writers assert, or assume, that he did (Pausanias, i. 14. 5). But though it is very possible that he did, such writers are little to be depended upon for a fact, six centuries old if true, unless it appears that there is some intermediate authority to which they had access.

† It is only by an indirect allusion that we can at all infer from Æschylus, that Athens had been burnt, and that the whole hopes of the citizens lay in the fleet at Salamis:—

ἐτ' ἂρ' Ἀθηνῶν ἐστ' ἀπόρητος πόλις,
ἀνδρῶν γὰρ ὄντων, ἔρκος ἐστὶν ἀσφαλές.—v. 348. 9.

relate any particulars of the action of such a kind as *must* have come under the notice of eye-witnesses, his narrative possesses paramount authority; and that if any incident, or any special notice of time or place appears in Herodotus irreconcilable with these, it must be regarded as erroneous. On the other hand, if any circumstance recorded by the historian, of difficult explanation when we merely regard its agreement with his main story, be yet found to harmonize well with the course of events contemplated in the dramatic narrative, it is to be received without hesitation.

Now, in the description of Herodotus there is an instance of the application of each of these principles. It is, I believe, quite incompatible with the view of the battle taken by Æschylus, that the engagement should have commenced—which Herodotus *implies* it to have done—with the Persian fleet formed in line *along* the strait between Salamis and the main. This is the position assigned to it by Leake, and it is a view in which he has been unhesitatingly followed. Assuming this position to be the true one, Leake naturally finds a difficulty in another notice of Herodotus*, in which it is stated that with a view of enclosing the Greeks between the island Salamis and the main, the Persians caused a squadron of ships at *Ceos* and another at *Cynosura* to close up. *Cynosura* was the name of the cape forming the northern headland of the bay of Marathon†, and as this was more than sixty geographical miles from Salamis,—a distance which could not be completed in the time required—and as Hesychius adds that it was a generic name given to everything like a peninsula, Leake identifies it with the cape of *Saint Barbara* (Aghía Varvára), in the island Salamis. But independently of there being no foundation in ancient writers for this arbitrary allocation, *Ceos*, the island to the S.W. of Sunium, is more than forty geographical miles from Salamis;—a distance almost equally unmanageable in the time which Herodotus allows for the operation. Leake is therefore driven to the necessity of supposing “it is possible that *Ceos* may have been a place in Salamis, or on the Attic coast opposite to Cape *Cynosura*: it is also possible that there is some error in the text‡.” I will endeavour to show in the sequel that *Ceos* and *Cynosura* are the well-known island and promontory, and that the real difficulty is occasioned, not by their distance, but by the erroneous notion conceived by Herodotus of the operations of the Persian fleet, which is to be corrected by the help of the description of Æschylus.

Before, however, proceeding to contrast the narrative of the two writers who come near to the time of the events they describe, it will be well to turn for a while to that of Diodorus. Of course no one would wish to compare so vague and modern a compiler with Herodotus, if the question were merely between the judgement of the one and the other; but here our attention is attracted by the fact that in his account of this celebrated action, he is not epitomizing from Herodotus and superadding further facts from his various collections, but is undoubtedly following an entirely different authority;—a circumstance the more remarkable, as a very short time before, he had

* viii. 76.

† Hesychius, *sub* v.

‡ Appendix II. p. 260, note.

been taking Herodotus as his text-book. According to the latter, after the Persian fleet had been collected in the bay of Phalerum, the army having in the meantime overrun the whole of Attica and burnt Athens, a council of war is held, and the result of this is, that on the day before the great engagement, it having been determined to fight by sea in the presence of the king, the fleet (or at least the main portion of it) advances to Salamis, and makes dispositions at its leisure with the intention of engaging the next day; while the vanguard of the army marches the same evening upon the isthmus of the Peloponnese, where the Greeks were assembled to oppose it. Diodorus, for his part, makes the Persian fleet proceed at once from the open sea, to attack the Greeks who are drawn up *across* the strait of Salamis, their line occupying the ferry between the island and the Heracleum on the main*. Other circumstances in which he differs from Herodotus will be mentioned in the sequel; but here it is sufficient to observe the important fact, that according to the authority he followed, whatever it may have been, the great engagement begins by the Persians attempting to force their way into the eastern entrance of the strait of Salamis, the Greek line being drawn up *across* it to oppose them, while in Herodotus they are supposed to be already within the strait and drawn up in line *along* it, the Greeks being ranged opposite to them along the northern coast of Salamis.

Now if we turn to Æschylus, we find another important variation. His description makes the Persians completely taken by surprise, the Greeks advancing upon them at daybreak quite unexpectedly, and they themselves having made preparations, not for fighting, but only for intercepting an enemy which they imagine to be dispersing stealthily. The narrator attributes the whole calamity which has befallen his countrymen to the false intelligence sent by Themistocles. So indeed do Herodotus and Diodorus. But in those two writers the only benefit resulting to the Greeks from the movements which that intelligence occasioned is, that they are compelled to give up all thoughts of retreating, and to put confidence in themselves. Far different is it in the view of the dramatic poet. With him the intelligence becomes the cause of the Persians altering a disposition which was favourable for fighting, taking up one in which they were quite disqualified for engaging, and, *while in this*, being brought unexpectedly to an action. This will be plain if attention be given to the several features brought prominently forward in his description, although the very fact of his audience having been engaged in the battle would necessarily (as observed above) prevent him from detailing the manœuvres in the way that would be proper for an historian.

Taking Herodotus as our guide up to the point where Æschylus's description commences, we have the great bulk of the Persian war gallees, on the day before the action, advanced from Phalerum to Salamis, too late in the day to render it desirable to fight; so that all they do is to make arrangements at their leisure for engaging the next day. There is every reason to believe that their disposition

* xi. 19.

was within the strait of Salamis, along the coast of the main, from the roots of Mt. Ægaleos on the west to the headland opposite Cape St. Barbara on the east. This would indeed be a very advantageous position. The whole of the coast was lined with the flower of the Persian army, so that if in the approaching engagement the gallees should chance to be driven on shore, they would be secure of protection. Their ships were high out of the water, so that a strong breeze was productive of much inconvenience to them by rendering them difficult to steer*. Here, being land-locked, they would be to a great extent protected from this evil. The great numbers of their vessels would enable them to extend their line beyond that of the enemy, without at the same time weakening it; and the narrow channel being unfavourable to manœuvring, there seemed every prospect of using with great effect the Sacæ and Persian archers from the forecastles of their vessels,—an arm in which they placed the greatest confidence†, and as the battle of Plataea showed‡, with perfect reason. It is after this position has been taken up, opposite to the allied fleet of probably less than half the number of vessels, lying in the bight of Salamis to the west of the Silenian promontory (Aghía Varvára), that the treacherous message of Themistocles is brought to the Persian commander. From this point the narrative of Æschylus becomes most detailed; and every single particular of it was doubtless intended to have weight. The instant the Persian admiral receives the intelligence, he obviously dismisses all thoughts of a battle from his mind, and bends his whole attention to taking measures for preventing the escape of the supposed fugitives. Orders are *at once* issued to all the captains for a movement to be carried out as soon as it should be dark§. In the meantime everything is done which could be done without attracting attention, to facilitate the intended operations. The men have their supper rations distributed to them, and make their oars fast to the pins||. *As soon as it is dark*, sailors and marines embark at once, and encouraging one another with cheers, repair to their respective stations¶, the orders having been to block each entrance of the channel of Salamis with a triple

* Plutarch, *Themistocles*, § 14.

† In addition (it would seem) to the native marines, thirty Persians, Sacæ, or Medes, were embarked in that capacity on each of the ships furnished by the foreign dependencies. (Herodotus, vii. 184.) These would probably be all archers. The Athenian ships at Salamis had only sixteen marines, of which four were archers, on board of each. (Plutarch, *Themistocles*, § 14.) Hence the appropriateness of the complaint of the Persian messenger in the play of Æschylus, that the course of events prevented this superiority from being made available:

οὐδὲν γὰρ ἤρκει τόξα· πᾶς δ' ἀπώλλυτο
στρατὸς δαμασθεὶς ναίοισιν ἐμβολαῖς.—*Pers.* 278.

‡ Herodotus, ix. 61.

§ δ' εὐθὺς ὡς ἤκουσαν, οὐ ξυνεῖς δόλον
Ἕλληνας ἀνδρὸς, οὐδὲ τὸν θεῶν φθόνον,
πᾶσιν προφωνεῖ τὸνδε ναυάρχῳ λόγον.—vv. 361–3.

|| δειπνὸν γ' ἐπορσύνοντο, ναυβάτης γ' ἀνὴρ
ἐτροκοῦτο κώπην σκαλμὸν ἀμφ' εὐήρετμον.—vv. 375, 376.

¶ ἐπεὶ δὲ φέγγος ἥλιον κατέφθιτο
καὶ νύξ' ἐπῆε, πᾶς ἀνὴρ κώπης ἀναξ
ἐς ναῦν ἐχώρει, πᾶς θ' ὅπλων ἐπιστάτης.

line of galleys and to post others all round the island*. If the Greeks escape, they are to lose their heads†. All night long they are kept cruising: strange! time passes, and the Greeks have never attempted to get away‡. Morning breaks, and the first thing they hear is the clear sound of the Greek pæan re-echoed from the island rocks. A panic comes over them: they have been deluded! that solemn pæan means anything but flight§. A trumpet sound kindles up all the region where the enemy is, and immediately there is the simultaneous dash of oars in water, and he is plainly discovered advancing in full force||. First, the right wing led, in perfect order, and next the whole fleet advanced; and at the same instant loud shouts were heard, "On, children of Greece! now have ye everything at stake¶." The cry of the Persians responds to the sound; there is no time for delay, and ship at once turns upon ship with brazen beak**, the onset commencing by a Greek galley crippling a Phœnician one. Surprised however as the barbarians are, they do not fly. A stream of ships at first makes head against the assailants; but their numbers crowded together in a narrow space prevent mutual aid. They run into each other and sweep away each other's oars. In the mean time the Greeks with no little skill surround them, keeping up

τάξις δὲ τάξιν παρεκάλει νεὺς μακρῆς,
πλέονσι δ' ὥς ἕκαστος ἦν τεταγμένος.—vv. 377-81.

Herodotus, who makes the Persian movement begin at midnight, says that it was executed in silence, that the Greeks might not perceive what was being done (viii. 76). But in the view of Æschylus, the only object was to get the start of the Greeks in a race to the outlets of the channel. Accordingly, though preparations for getting rapidly under weigh are made in secrecy before sunset, yet when once off, there is no occasion for the observance of silence, and the men encourage one another by cheers as they push for their several stations. The outlets once blocked, the Greeks were caught.

* τάξαι νεῶν στίφος μὲν ἐν στίχοις τρισὶν
ἑκπλοὺς φυλάσσειν καὶ πόρους ἀλιρρόθους,
ἄλλας δὲ κύκλῳ νῆσον Λίαντος πέριξ.—vv. 366-8.

† ὥς εἰ μόνον φευξοῖσθ' Ἕλληνες κακόν,
ναυσὶν κρυφαίως δρασμὸν εὐρόντες τινα,
πᾶσιν στέρεσθαι κρατὸς ἦν προκείμενον.—vv. 369-71.

‡ καὶ πάννηχοι δὴ διάπλοον καθίστασαν
ναῶν ἀνακτες πάντα ναυτικὸν λεῶν
καὶ νῦν ἐχώρει, κοῦ μάλ' Ἑλλήνων στρατὸς
κρυφαῖον ἐκπλοῦν οὐδαμῇ καθίστατο.—vv. 382-5.

§ — φόβος δὲ πᾶσι βαρβάροις παρῆν
γνώμης ἀποσφαλεῖσιν· οὐ γὰρ ὥς φηγῇ
παιῶν' ἐφνυμνοῦν σεμνὸν Ἕλληνες τότε,
ἀλλ' ἐς μάχην ὁρμῶντες εὐψύχῳ θράσει.—vv. 391-4.

|| σάλπιγξ δ' αὐτῇ πάντ' ἐκείν' ἐπέφλεγεν
εὐθὺς δὲ κώπης ῥοθιάδος ξυνεμβολῇ
ἔπαισαν ἄλμην βρήχιον ἐκ κελεύσματος,
θοῶς δὲ πάντες ἦσαν ἐκφανεῖς ἰδεῖν.—vv. 395-8.

¶ τὸ δεξιὸν μὲν πρῶτον εὐτάκτως κέρας
ἤγειτο κόσμῳ· δευτέρον δ' ὁ πᾶς στόλος
ἐπεξεχώρει, καὶ παρῆν ὁμοῦ κλύειν
πολλὴν βοήν· ὃ παῖδες Ἑλλήνων, ἴτε, κ. τ. λ.—vv. 399-405.

— κοῦκ ἔτ' ἦν μέλλειν ἀκμή,
εὐθὺς δὲ ναὺς ἐν νηὶ χαλκήρῳ στόλον
ἔπαισεν.—vv. 407-9. Compare note † in p. 105.

a continued onset with their beaks*, till the whole sea is concealed from view by the wrecks of capsized gallees and the corpses of men. Finally, the whole fleet takes to flight in disorder, followed closely by the victors, who present the spectacle of fishermen pursuing a shoal of tunny fish and destroying them with broken oars and fragments of wreck. The wail of despair spreads over the *open* sea†, until night puts an end to the pursuit.

It appears to me perfectly impossible to reconcile this account with the view which Colonel Leake (justified as he certainly appears to be by the narrative of Herodotus‡) takes of the relative positions of the two navies at the commencement of the battle. If the triple line of the Persians had been drawn up, as he imagines, *along* the strait which separates Salamis from the main, immediately opposite to the line of the Greeks, they could not have been attacked unexpectedly; the right wing of the enemy would not have been first seen leading the onset; they themselves in their efforts to get into action would have presented nothing like the appearance of a *stream* of ships; there is no reason why they should have run aboard of each other; and least of all—their line extending from the entrance of the Piræus to beyond the western extremity of Mount Ægaleos—would the enemy, who can have extended scarcely half the distance, have been able to surround them. It may be added, that when they began to retreat, none but the easternmost part of the line could by any possibility have escaped into the open sea; neither would it have occurred to them to attempt it, when in their immediate rear the whole coast was lined with their own troops, who on their beaching their gallees would have furnished them with effectual protection,—a course as natural in ancient warfare as running under the guns of a friendly battery would be in modern. Moreover the island Psyttalea would not have been in the middle of the line of collision§, but quite at the extremity; and the wrecks would have been carried by the afternoon swell rather into the bay at the head of which stands the Heracleum, than, as they actually were, on to Cape Colias||.

All these difficulties will be avoided if we take a different view of the object of Themistocles's stratagem, and suppose that his design was not merely to induce the enemy to surround the Greeks and so compel them to fight, but also to bring him into such a position as, at the beginning of the engagement, to be just *entering* the narrow

* τὰ πρῶτα μὲν δὴ ῥεῦμα Περσικοῦ στρατοῦ ἀντεῖχεν· ὡς δὲ πλῆθος ἐν στενῷ νεῶν ἤθροιστ', ἀρωγὴ δ' οὐκ ἄλλήλοις παρῆν, αὐτοὶ δ' ὑφ' αὐτῶν ἐμβολαῖς χαλκοστόμοις παίοντ', ἔθραυνον πάντα κωπήρη στόλον, Ἑλλήνικαί τε νῆες οὐκ ἀφραδμόνως ἐκύκλω πέριξ ἔθεινον, κ. τ. λ.

† οἰμωγὴ δ' ὁμοῦ κωκύμασιν κατεῖχε πελαγίαν ἕλα.—v. 426, 427.

‡ viii. 70, compared with §§ 76, 84 & 91.

§ ἐν γὰρ δὴ πόρῳ τῆς ναυμαχίης τῆς μελλούσης ἔσεσθαι ἔκειτο ἡ νῆισσι.—Herod. viii. 76.

|| Herodotus, viii. 96.

channel where Leake supposes him to be already drawn up in fighting order. Supposing the invading fleet to have taken up the position which Leake assigns to them, the afternoon before the battle—a supposition which has the apparent sanction of Herodotus, and is not opposed to Æschylus—the movements which would follow the change of plan produced by Themistocles's message would naturally bring about this result. The westernmost squadron of the Persian line would move westward to block the narrow outlet between Salamis and the coast of Megaris. The squadron at Ceos might from the point of Sunium be signaled to close up near to Ægina, and that at Cynosura to make sail round Sunium; and the remainder of the fleet in the channel, passing outwards by the eastern strait, would take their stations round the S.E. side of the island Salamis, the last of them (which we shall presently see would be the Phœnicians) blocking the narrow channel with a triple line of gallees. When morning broke the land breeze would be blowing; and if they desired to re-enter the channel, the Phœnician ships, their crews fatigued with their labour throughout the night, would be obliged to pull against it round the head of the Silenian promontory (Ἀγρία Varvára) and through the narrow channel between Psyttalea and the main. The Greeks (I apprehend) timed their movements so as to attack them just at this conjuncture. The right wing would thus be seen by the enemy apparently leading, but the object being to wheel into line by bringing forward the extreme left, the Athenians (which were there stationed) would be quite as likely as any others to be well up in front when the actual shock took place*. They would make this with the advantage of the wind, and success would be nearly certain. The headmost ships of the Persians would be crippled, and would drift back upon those who advanced to support them from the rear; these as they pressed forward would enter a continually narrowing channel, and not only fall aboard of each other, but have their oars swept away by those which had been previously crippled. The triple line would be thrown into disorder, and the crowd of advancing vessels, each pressing forward as it best might, would present the appearance so graphically described by Æschylus as "a stream" of ships. As the head of the column got clear of the narrow passage, it would be "surrounded" by the Hellenic line and at once destroyed. This state of things would continue so long as the invaders continued their attempt to force the passage; but when they gave this up and retreated, the pursuit would continue on the *open* sea, over which (as Æschylus says) the cries of the enemy were heard as they were being destroyed.

The description of the naval part of the engagement by the dra-

* Athenian vanity, a generation afterwards, would scarcely fail to turn this movement to account. To effect the manœuvre it would be necessary for the extreme right of the allies to remain stationary or even back their gallees, while the speed of the others would be proportioned to their distance from the right, the pivot on which the whole wheeled. This is, I believe, the fact, which in a distorted form became the statement of Herodotus: οἱ μὲν δὲ ἄλλοι "Ἕλληνες ἐπὶ πρύμνῃν ἀνεκρούοντο, καὶ ὠκέλλον τὰς νῆας" Ἀμεινίης δὲ Παλληνεὺς, ἀνὴρ Ἀθηναῖος, ἐξαναχθεὶς, νηὶ ἐμβάλλει. (viii. 84.)

matic poet ceases here. The formidable resistance made by the Ionians, of which Herodotus speaks*, finds no mention in him. This is exactly what might be expected. At the time the *Persians* was acted, liberty had been restored to the Asiatic Greeks, and good taste forbade the mention of any passage of arms between them and their European brethren. But still the course of proceedings in the engagement which the description of Æschylus indicates, affords an explanation of what is related in Herodotus respecting the Ionians. If the Persian fleet had, in the night before the battle, taken up the position I have supposed in the order which Diodorus's authority gives, the Ionians would be the furthest removed from the narrow channel where the action commenced, and in fact so placed that they could not have acted until the Phœnicians were out of the way. If, too, the Athenians were the part of the Greek fleet which began the battle, the remainder of the allies could not have come into the front until after the enemy had been forced back through the eastern strait. Hence the Peloponnesian force would be the part of the fleet which came into collision with the Ionian contingent; but this would not be until the channel was cleared and they had got out into the open sea, where naturally the efforts of the Ionians would be more fruitful. But still at the time they were brought into action, they would have been rowing ever since sunset on the preceding day, and would be encouraged to the treason previously suggested to them by Themistocles, by seeing the entire ruin that had fallen upon the Phœnician squadron. It is not therefore a matter of surprise that they too should have given way, although their resistance was beyond all comparison the most effective of any rendered by the several contingents that made up the navy of the invaders.

Various insulated particulars which appear here and there in the narratives of Plutarch and Diodorus, as well as that of Herodotus, receive some illustration from the above remarks. Plutarch says that Themistocles did not begin the action until the usual breeze *set in from the sea*, causing a swell to set into the straits; and that the effect of this was most detrimental to the Persian ships, which were high out of the water and top-heavy, and being caught by the wind could not be steered well; so that they laid their flanks open to the beaks of the Hellenic gallies†. Here what Plutarch does is merely to confound the *land* breeze which is blowing at daybreak—the time at which the engagement really commenced—and the *sea* breeze—which sets in late in the forenoon, and which doubtless had the effect he mentions,—not indeed upon ships engaged *within* the channel (where the island Salamis, as above observed, would have served as a breakwater), but upon vessels in the open sea, which, in the course of events I have sketched out, would naturally first come into action several hours after daybreak.

Diodorus also, although here, as elsewhere, his notions of the course of proceeding are extremely vague, goes to confirm the view above taken. He makes (as I have observed) the Greek line of

* viii. 85.

† *Themist.* § 14.

oattle to be formed *across* the strait between Salamis and the main (τὸν πόρον μεταξύ Σαλαμῖνος καὶ Ἡρακλείου κατεῖχον), not, as Leake makes it, *along* the same*. And he also supposes the advance of the Persians to be from the open sea into the narrow. "They held their course," he says, "at first in good order, for they had plenty of sea-room; but on entering the channel, they were obliged to withdraw some of the ships from the line, and made terrible confusion. The admiral too, who led, and began the action, was killed after a brilliant struggle, and when his ship was sunk, confusion spread over the barbarian fleet: for orders were given by many, and each one issued different commands; so that they desisted from a forward course, and backing their gallies retired into the open sea; upon which the Athenians, seeing the confusion of the barbarians, advanced upon them." . . . It is obvious that this description is quite compatible with the view which I have taken, and agrees with the narrative of Æschylus as well as the vague account of a writer compiling his history hastily from books five hundred years after the event can be expected to agree with the vivid description of an eye-witness; but that it is altogether incompatible with the notion of Leake.

It is also to be observed that the naval force of the Persians was arranged, according to Diodorus, by nations, in order (he says) that the crews who understood one another's language might be near to each other, and able to express to one another the need they might have for assistance. Arranged on this principle, he says, the Phœnicians occupied the right wing, and the Greeks in the Persian service the left†. But if this idea was really acted upon, the most natural place for the *Egyptians* would be beyond the Phœnicians on the extreme right: for the great intercourse between Phœnicia and Egypt would certainly produce some facility of oral communication between the maritime and fluvial population of these two countries. Now if the *Egyptians* really did occupy the extreme right, when the Persian fleet took up the position along the strait of Salamis which Herodotus indicates, although Diodorus himself says nothing about it, *the day before* the battle,—and if the movements were such as I have above supposed‡,—the *Egyptian* squadron would be exactly the one whose position rendered it desirable for it to move westward for the purpose of blocking the western channel; and after it had been detached for this purpose, the Phœnicians would *remain* (as Diodorus places them) the extreme right of the Persian fleet. And it also happens that the especial service of blocking the western channel actually was, according to Diodorus's express statement, assigned to the *Egyptians*, although, by the way he mentions the matter, he does not imagine that at the time they

* xi. 19.

† xi. 17.

‡ Herodotus says that the Persians surrounded their opponents by moving their right wing round to the island and closing up the eastern channel with the squadrons from Ceos and Cynosura: ἐπειδὴ ἐγένοντο μέσαι νύκτες, ἀνῆγον μὲν τὸ ἀπ' ἐσπέρας κέρας κυκλούμενοι πρὸς τὴν Σαλαμίνα· ἀνῆγον δὲ οἱ ἀμφὶ τὴν Κέον τε καὶ τὴν Κυνόσουραν τεταγμένοι, κατεῖχον τε μέχρι Μουνυχίης πάντα τὸν πορθμὸν ῥῆσι νηυσί. (§ 76.) This, as Leake says, is an impossibility.

were moved they were actually in line in the channel of Salamis, but rather supposes them as despatched from Phalerum*.

Again, Herodotus mentions that when the battle was over, the victorious Greeks towed in to Salamis "as much of the wreck of the destroyed vessels as remained still in that part," but that a large quantity was carried by the west wind on to Cape Colias†. This is exactly the description of what would occur under the circumstances which have been sketched out. The conflict beginning at the entrance of the channel of Salamis, just as the head of the Persian column rounded the Silenian headland and the northern extremity of Psyttalea (*the land breeze* blowing at the time), part of the wrecks would be caught by the point and the island‡, but a large portion would drift out into the open water till the *sea breeze* sprang up, which, as it took them, would carry them in the direction of which Herodotus speaks. Had the action taken place where Leake supposes, the wreck could not have been carried anything like so far along the coast of Attica.

That eminent topographer appears to have been led in no small degree to form the view which he has taken of the position of the Persian fleet, from the interpretation which he has put upon an oracle, which Herodotus records and mentions as having been strikingly fulfilled by the course of events. Ruin is predicted in a prophecy of Bacis to the arrogant invaders "when they with their ships shall have made a bridge from the sacred shore of Artemis bearer of the sword of gold to sea-girt Cynosura§." Leake imagines this to refer to the Persian line of battle extending, as he supposes it to have done, from a cape of Salamis opposite to the Silenian promontory, on which he believes a temple of Artemis to have stood. As the Silenian headland, which he identifies with Cynosura, would lie opposite to the centre of their assumed line, he argues that by taking up this position they fulfilled the conditions of the prophecy; and that in fact this circumstance was the main cause of Herodotus mentioning Cynosura at all in the passage above quoted||. This appears to me a

* xi. 17.

† viii. 96.

‡ As, for instance, the body of Artembares was, which

στύφλους παρ' ἀκτας θείνεται Σειληνίων.—*Pers.* 303.

The bodies would not float like the wrecks, and therefore it was the island Salamis and the immediate neighbourhood where *they* were chiefly found.

πλήθουσι νεκρῶν δυσπότμῳ ἐφθαρμένων
Σαλαμίνος ἀκταὶ πᾶς τε πρόσχωρος τόπος.—*Pers.* 273.

§ viii. 77. The words are:—

ἔταν Ἀρτέμιδος χρυσαόρου ἱερὸν ἀκτὴν
νηυσὶ γεφυρώσωσι καὶ εἰναλίην Κυνόσουραν.

Leake translates this erroneously, "when the barbarians shall cover with their ships the sacred shore of Diana and that of Cynosura," and the erroneous translation masks the meaning of the oracle.

|| "Thus the point of Cynosura [by which he understands the Silenian headland] and the island of Psyttalea were opposite to the centre of the triple line of the Persians, and near their right was a cape of Salamis, upon or adjacent to which, as we have already seen from Pausanias, stood a temple of Diana; and hence the

most unsatisfactory explanation of the passage, to say nothing of the gratuitous assumptions which it involves. The way in which the prophecy was fulfilled will be plain enough, if we only consider the manner in which the armada of the invaders was moved, before the land and sea forces were united for the last time at Phalerum. It is obvious that with an enormous multitude like that under Xerxes (even allowing almost any amount of exaggeration as to its numbers), the great difficulty must have been to move the forces and provide them with supplies. And the way in which this problem was attempted to be solved may be made out by the *indirect* notices of Herodotus, although he was (as may be proved from various passages of his work) quite unable to comprehend the vast scale of oriental strategies*. The endeavour of the Persian commander was as much as possible to proceed *pari passu* with the army and the fleet. This was desirable, because wherever opposition was encountered, it was important they should be able to act together; consequently, although great preparation had been made beforehand in forming magazines, it would be impossible to dispense with the attendance of vessels to carry supplies. An army of such magnitude as even to be reported able to drink considerable streams dry, could not by any possibility be moved except in bodies separated from each other by a considerable interval. The same would be the case with the fleet, the crews of which (as is notorious) were in ancient times compelled continually to land. A supply of food and water in a ship of war sufficient to render it able to keep the sea even for a very few days, is a thing unheard of in ancient history. And if we turn to Herodotus's account of the march from Doriscus (where the whole force was first assembled), to Acanthus†, we see that the mode of advance is obviously planned with a reference to the means of providing supplies. The army moved on three lines; one considerably inland; another along the coast, keeping up a communication with the fleet; and a third between the two. This last was the line of march taken by the guards and the king in person. That the main force of the army was included in the second of these divisions can scarcely be questioned. The first having to pass through a mountainous region, would be as lightly equipped as possible, and thus would be more

words of the oracle of Bacis relating to the shore of Diana, which Herodotus has quoted." (Appendix ii. p. 261.) "On the *one side* of the city a temple of Diana, and on the *other* the trophy erected in honour of the victory gained over the Persians." (vol. ii. p. 169.) All that Pausanias really says is, that there is *at* Salamis the temple and the trophy (i. 36. 1). Leake has apparently considered that the expression *τὸ αὐτὸ μὲν—τὸ αὐτὸ δὲ* was intended to denote a position such as he has assigned to the two. "Herodotus seems to have introduced the name of Cynosura [in § 76, quoted in note ‡, p. 110] solely for the purpose of noticing the fulfilment of the prophecy of an oracle." (Appendix ii. p. 259.)

* For instance, Cræsus's design to organize a combined system of action by Egyptians, Babylonians, and Lacedæmonians, against Persia, is described as if a gathering of troops in one spot were intended, like the assemblages which used to take place at the isthmus under a Lacedæmonian general (i. 77). So again, Darius in making his expedition against the Scythians is made to march his army *from Susa* (iv. 83).

† vii. 121.

able to provide for its own subsistence by foraging, without depending upon the commissariat. The third, with the king in person, moving along the line of the inhabited towns, where stores would be forthcoming*, would also be provided for. But the second would be supplied through the medium of the fleet, with which it kept up a close communication. The extreme importance of maintaining this was perhaps the cause that this division advanced under the immediate command of Mardonius†, the general of greatest reputation in the service. When the central division arrived at Acanthus, the nature of the shore necessitated a change of plan for a time. It was no longer possible to keep up a constant communication between the army and the fleet; and accordingly the latter was ordered to make sail for that point at which the communication could be restored, viz. the bay of Therme‡. There again a halt was made, and the land force encamped along a considerable line of coast, "from the city Therme and Mygdonia, as far as the river Lydias and the Haliacmon, which form the boundary between Bottiæa and Macedonia§."

From Therme a second simultaneous move of both army and navy was made. And in fact here their difficulties really began. There was now a prospect of meeting an enemy in force: this involved the necessity of concentrating the war galleys to a considerable extent; and when steps for securing this had been taken, the evil that had been foreseen occurred,—there was no port large enough to receive the whole in the event of foul weather||. There can be no question that it was the expectation of resistance from the Greek fleet at Artemisium, that induced the Persians to bring on the same day to Sepias, so large a force as to be obliged to anchor in eight lines off the shore¶. The land forces were being pushed forward to Thermopylæ, and it was necessary to get the fleet into the bay of Pagasæ to cooperate with them**. The enormous loss which was sustained on this occasion would undoubtedly prevent a similar risk from being unnecessarily incurred; and when the pass of Thermopylæ was at last forced, and the Greek fleet retreated to Salamis††, the two arms of the invading force once more found themselves united, with nothing in the shape of an enemy to stop them until another concentration should be effected in the ports of Attica. The army advanced without the least resistance, overrunning Attica and sacking Phocis; and Xerxes had his head-quarters at Athens‡‡, with a large force ready to be pushed on to the isthmus§§, at the time when the fleet entered the port of Phalerum. The question now is, what was the nature of their movements to reach this point: and common sense would suggest that squadrons were advanced in succession, perhaps within signal distance of each other, but at any rate not so near as gratuitously to risk the safety of the ships, and increase the difficulty of procuring water and other necessities for the crews. Wherever there was an extensive beach upon which the

* vii. 109 *et seq.*

† vii. 121.

‡ vii. 121.

§ vii. 127.

|| vii. 49.

¶ vii. 183.

** vii. 193. Compare viii. 66.

†† viii. 40.

‡‡ viii. 66.

§§ viii. 71.

gallies might be hauled up, there, in the nature of things, it would be arranged for a large number to assemble. This would doubtless be the case at *Eretria* in Eubœa, which lies most opportunely for re-assembling the fleet after its necessary delay in passing through the narrow channel between Aulis and Chalcis. After *Eretria*, the next beach of any capacity would be that of the bay of *Marathon*, some fifteen miles off, in running for which, the point *Cynosura*, its northern extremity, would be the natural landmark. And here, I apprehend, is to be found the solution of the problem offered by *Bacis's* prophecy. Seven *stades* only from *Eretria*, at the hamlet *Amarynthus*, was the temple of *Artemis Amarusia**, a deity worshipped with the greatest pomp under this name by Athenians as well as *Eretrians*†. A fleet of 800 or 1000 ships crossing in the order in which they would have to take up their station on their arrival, when seen from the hills overhanging *Rhamnus* or *Tricorythus*, could hardly fail to suggest to the imagination of a spectator the notion of bridging over the sea between the two points. Again, as between *Marathon* and *Phalerum* there is no facility for beaching any large number of ships, the advance from the one to the other would naturally be by detached squadrons, and the great bulk of the fleet might very well be reported at head-quarters while the rear still remained on the safe shore of *Marathon* (ἀμφὶ τὴν Κυρόσουραν), and while an intermediate squadron had been advanced only as far as *Ceos* in their course round the southern foreland of *Attica*. In such circumstances, the signaling them to close up, under the impression which the Persian admiral had formed of the intentions of the Greeks, would be exactly what we might look for. By so doing, the more advanced ships would be in a position to sweep the channel between the islands of *Salamis* and *Ægina*; and it is exactly here that if any Greek vessels had stolen out from *Salamis* in the night, they would have been found when day broke.

I will conclude these remarks by a reference to one other passage of *Herodotus*, which confirms the view just taken of the movement of the squadron from *Ceos*. When *Aristides*, in the night before the engagement, arrived suddenly in *Salamis* and informed *Themistocles* that the enemy's fleet had surrounded the island, he said "that he had come from *Ægina*, and found great difficulty in getting out to sea without being seen by the squadron of observation‡." *Herodotus* indeed makes him add, by way of explanation, "that the whole Greek position was surrounded by *Xerxes's* vessels." But this circumstance would have been a hindrance to him, not in getting out from *Ægina*, but in getting in to *Salamis*. If however the squadron of observation was the one which had been signaled to close up from *Ceos*, the difficulty is exactly what would have occurred. According to *Æschylus's* view, the false intelligence of *Themistocles* is conveyed to the Persian commander in-chief a con-

* *Strabo*, x. p. 324.

† *Pausanias*, i. 31. 5.

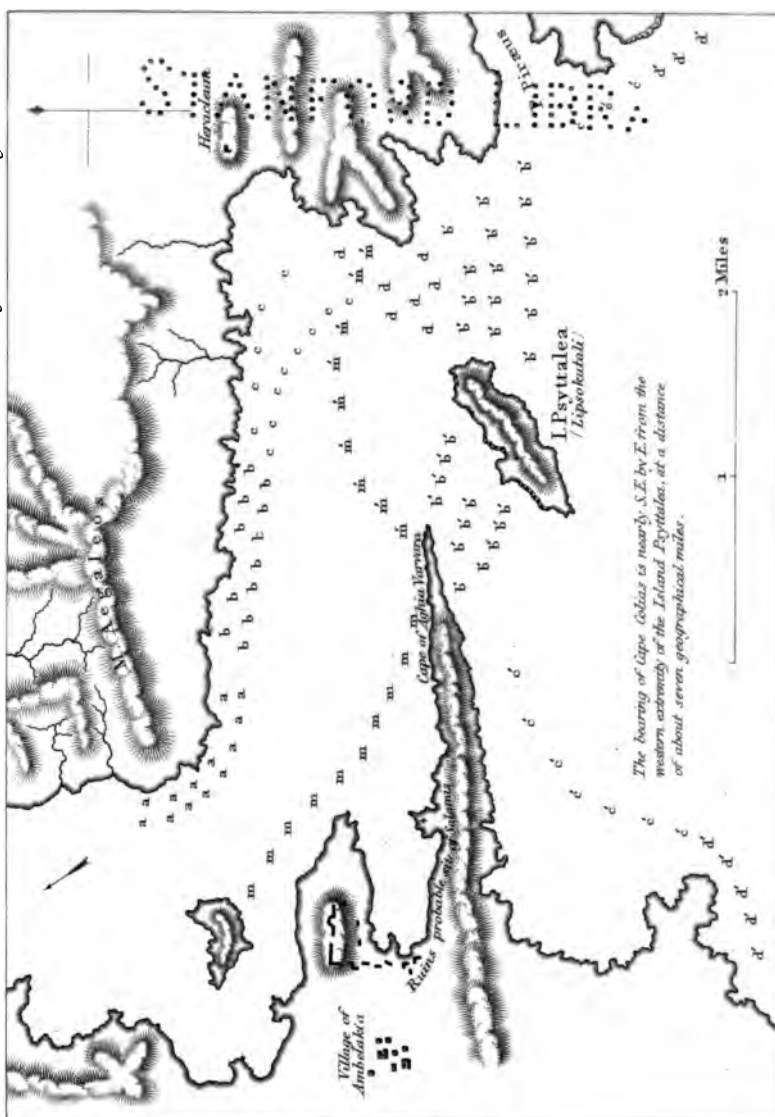
‡ viii. 81. ἐξ Αἰγίνης τε ἦκειν, καὶ μόγῃς ἐκπλῶσαι λαθὼν τοὺς ἐπορμέοντας.

siderable time before sunset*. Orders would instantly be telegraphed to the squadrons at Ceos and Cynosura, and they would get under way with all speed: and this would easily bring the former into the neighbourhood of the island Ægina before it was too dark to distinguish them. Thus spreading over the space between the two islands, the difficulty of Aristides would be to get *past* them, which is exactly what appears to be indicated by the phrase (μόγισ ἐκπλῶσαι). The vessels surrounding Salamis would occasion him comparatively little difficulty. He was probably only in a small boat, much more speedy, and less distinguishable at night-time than a trireme would be; and when he approached the southern shore of Salamis, it would be easy for him to watch his moment, row in to land, and proceed over the hills to the Grecian camp on foot.

The battle of Salamis has so long been popularly considered as an example of what may be effected by mere valour against enormous odds, that possibly some may experience a feeling of unwillingness to take any view of the subject which diminishes the disparity between the contending navies. But this is scarcely a reasonable way of looking at a matter of history. Bravery does much when directed by skill; but all experience leads us to doubt statements of any great results effected by it when without this guidance. If the foregoing views are well-founded, our wonder at the extraordinary success of the Greek fleet may perhaps be diminished; but certainly in at least as great a degree must our admiration of the acuteness and resolution of its commander be increased. With an overwhelming force opposed to him actually drawn up in order of battle, a friendly coast lined with the flower of the Persian army in its rear, he succeeds, first of all in detaching a large portion of the ships opposed to him, and placing them in a quarter where it was out of the question that they should be active; secondly, in getting the remainder out of the position they occupied into one incomparably inferior; thirdly, in exhausting the enemy's crews by keeping them in motion all night†; and, finally, in bringing them on a sudden to action in a way which rendered their peculiar armament unavailable, and under circumstances which must have made them feel, not only that their estimate of their foes had been totally wrong, but that probably they had traitors in their own ranks.

* This must have been the case; for the time was sufficient to give orders to each of the captains, and for them in their turn to get their several gallees ready to start the instant it should be dark. The entirely different view of Herodotus is remarked above, note ¶, p. 115.

† It should not be overlooked, that according to Æschylus's view the sailors of the Persian fleet get their suppers *early*,—not as they would under ordinary circumstances, after nightfall. Hence, when day broke, they had not only been at the oar all night, but likewise fasting for a longer period than customary.



First position of the fleets in the afternoon before the battle.

a a a a a
Egyptians.

b b b b b
Phoenicians.

c c c c c
Cyprians & Cilicians.

d d d d d
Ionians

m m m m m
Greek Fleet at Salamis.

Second position of the fleets at day break on the day of battle.

b b b b b
Phoenicians.

c c c c c
Cyprians & Cilicians.

d d d d d
Ionians

m m m m m
Greek Fleet making the attack.

The Egyptians have in the night moved in the direction — to block the western entrance of the Channel.

2007年11月

PHILOLOGICAL SOCIETY.

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THOMAS WATTS, Esq., in the Chair.

The receipt of the following presents to the Society was announced :—

Smithsonian Contributions to Knowledge, vol. v. ; Vocabulary of the Jargon or Trade-Language of Oregon ; and some Pamphlets ; from the Smithsonian Institution, Washington, U.S. Grammar of the Bornu or Kanuri Language (2 copies) ; Dialogues, and a small portion of the New Testament, in the English, Arabic, Hausa, and Bornu Languages (2 copies) ; from the Foreign Office. An Essay on the signification of the word " E " used by the Chinese Government to designate Foreigners ; from T. Taylor Meadows, Esq.

The thanks of the Society were voted to the above-named donors for their gifts.

A letter from the Rev. John Davies (of Smallwood Parsonage, near Lawton, Cheshire), was read, stating that he had nearly completed an extensive Glossary of the Dialect of Lancashire, which he would place at the Society's disposal when finished ; and that he would be glad to enter into correspondence with any Member who was investigating the affinities between the Semitic and Indo-European classes of languages, as he had been for some time engaged in an inquiry into that subject.

The following paper was then read—

" On some alleged Distinctions in Languages believed to be without foundation." By Professor Key.

There are many opinions current in the literary world with respect to differences of character between languages, which the writer believes to be founded in error, and as these opinions are not merely of common acceptance, but have been often made the basis upon which languages have been distributed into classes, it seems highly desirable that what error exists in these opinions should be made the subject of inquiry.

In his Comparative Grammar (§ 108), the German scholar Bopp has quoted a passage from the writings of A. W. v. Schlegel, and given in his own abridged language a statement of the views of Fr. v. Schlegel, at the same time that he has put forward the doctrine which he himself deems to be the true one. According to A. W. v. Schlegel, languages divide themselves into three classes ; languages without any grammatical structure, languages that make use of affixes, and inflectional languages. To the last of these he awards the palm of superiority, and bestows on them the honorary title of organic languages, "because," says he, "they contain a living

principle of development and growth, and alone possess, so to say, an abundant vegetation; in other words, they have the wonderful faculty of forming an endless variety of words, and of marking the connexion of ideas which these words denote by means of an inconsiderable (*assez petit*) number of syllables, which separately considered have no signification, but which precisely define the meaning of the word to which they are attached."

Friedrich von Schlegel, in the second place, contends for two main genera of languages, dividing them into those which express secondary ideas by an internal change of the root or inflection, and those which effect the same object by an added word which already in itself expresses the additional idea, whether of plurality, of past or future, or other relation.

Again, Bopp in the same chapter gives his own views, where, like Aug. Wil. v. Schlegel, he contends for three classes: 1st, monosyllabic languages, which are incapable of composition, and consequently without organism, without grammar, as the Chinese; 2ndly, languages with monosyllabic roots which admit of composition, and to this power are almost exclusively indebted for their organic development or grammar. The main principle of word-formation in this class of languages he thinks to consist in the union of verbal and pronominal roots, which together represent as it were the body and soul of language, *e. g.* the Sanscrit; 3rdly, languages with dissyllabic verbal roots, containing three essential consonants on which the fundamental meaning rests, as the Hebrew and Arabic.

By many writers, Mr. Prichard for example, in his 'Eastern Origin of the Celtic Nations,' and Duponceau, to whom he refers, the idioms of the American tribes are called polysynthetic or polysyllabic, a term by which some marked difference from our European tongues seems to be implied, and a difference still greater from the so-called monosyllabic languages of South-eastern Asia.

Again, we often find much contumely thrown on languages as being barbarous, uncultivated, mere provincial dialects, and so wholly unworthy the consideration of philologists.

Now the writer has long satisfied himself that the distinctions here enumerated are nearly all, if not absolutely all, wholly unsubstantial, and so most injurious to the progress of philological science. He proposes then in the present paper to give briefly some of the reasons which have brought him to this conclusion, reserving for future opportunity, or rather wishing others better qualified to take up, the more complete consideration of the question.

To begin with the Chinese language. It is asserted of this, that it has a peculiar monosyllabic character and is devoid of grammatical formations. We are taught to believe that it is altogether like those one-syllable stories which are considerably placed before the eye of the child when it takes its first lessons in reading, or such as those with which Punch at times amuses older children. Unfortunately our knowledge of Chinese has been obtained through a medium which has led to much distortion. The distance of the country and the opposition of Chinese authorities to all intercourse with

foreigners have been serious obstacles to the attainment of accurate knowledge. Many of our Chinese scholars have made their studies of the language at Singapore instead of China; and of those who have had opportunities of a nearer view, too many have found, even at Macao, but very imperfect means of mixing with educated natives. Again, what we commonly call Chinese seems to stand to the languages generally spoken in that country, much as Latin did some centuries ago to the vulgar tongue of Italy, France, or England; in other words, it is rather a dead than a living tongue. But there has been a still greater hindrance in the medium through which Chinese is studied. Our scholars have learnt it, as scholars always love to do, through books rather than by oral communication. Thus they have allowed themselves to be led astray by what is merely an accident of the written language. The characters being monosyllabic, they have hastily assumed the language to be the same; and thus Europeans commonly believe that the Chinese have been contented with a form of speech which by its mere monotony would have disgusted any other race of human beings; while some have thought that this painful monotony may be partially corrected by the mysterious influence of the four tones. Such views are upset by the simple testimony of one who had the best opportunities of obtaining exact knowledge, the late consul at Ningpo, Robert Thom. From him we learn that the Chinese, like our own tongue, though rich in monosyllabic words, has no scarcity of disyllables, trisyllables, and polysyllables. In the preface to his 'Chinese Speaker*,' he directs one who would learn the language to try to get an intelligent native of Peking to read the Chinese and to follow him on the English side of the page (*i. e.* the side with the Chinese written in English characters with an interlinear English translation), as a clerk follows the parson in church; and he goes on to say, that such a student cannot fail to observe, as he reads along, that many words are disyllables, and not a few polysyllables; that some are accented on the ultimate, others on the penult, and others again on the antepenult, &c. Indeed Mr. Thom was prevented from marking the said accents solely by the paucity of accentuated letters at his command. A short example from Mr. Thom's book may be of use:—

Yih-ko-jin heō Kwán-hwa lai, tso shim-mo-ti ne?
Now a man in learning the Mandarin language, what is his object?

Those who deny to the Chinese a grammar, seem to have started with wrong notions of what grammar is in their own language, and on that account alone have failed to find in Chinese what they were in search of. The mere inspection of a Chinese grammar tells us that a certain syllable affixed to a Chinese substantive serves to express the relation which Europeans denote by the term genitive case, that another syllable added may imply plurality, and so on with the other secondary notions of grammar. It is also true, that at times the mere proximity of two words is sufficient to express a

* The Chinese Speaker, or Extracts from works written in the Mandarin Language, as spoken at Peking. Compiled for the use of students by Robert Thom, Esq., H.M. Consul at Ningpo. Part I. Ningpo, 1846.

relation between them without the formal employment of a special particle. So with us the nominative and accusative are pointed out by their mere position, whereas in Greek or Latin a suitable affix is required for the office. So again we say *moon-light*, when we mean the moon's light, *lunae lux*. But it may be opposed to what is here said, that the syllables which the Chinese employ as affixes, have an original meaning of their own; for example, that the syllable commonly used to denote the genitival relation is at times employed as a verb equivalent to the Latin *proficisci*; whereas, to use the language of A. W. v. Schlegel, the affixes of our European languages in themselves *n'ont point de signification*. This is a doctrine which cannot be admitted. Every affix had once a determinate meaning of its own, although that meaning may be obscured by time, and although when used as a suffix it confessedly fills an inferior office. In a very large number of instances philologists have succeeded in tracing affixes to their source. Thus the origin of the final letters in *regam*, *regas*, *regat*, is doubted by no one; but it would be idle to enumerate the cases where philologers have succeeded in tracing these petty adjuncts to their source. That in many cases there should be a difficulty in the process was to be expected, when we call to mind that syllables, however significant at first in themselves, when they perform so humble a duty naturally lose importance by the side of the greater personage on whom they wait for the time; in other words, that they become enclitics to the accented word which precedes them; and independently of this disadvantage, their position at the end of a word exposes them to early curtailment and the possibility of absolute annihilation, seeing that man is ever apt to abridge his labours. But if our doctrine be correct, that every affix was in origin a significant word, it will follow that the difference between Chinese and the leading languages of Europe is, that the Chinese has undergone less corruption. This however we say with some hesitation, because it seems highly probable that in the ordinary spoken languages of China, many abbreviations of sound would present themselves which do not appear in the written pages of the Mandarin language. Indeed some traces of such corruption seem to occur in the pages of Mr. Thom's book, as when he writes a Chinese word *shin-tsze-rh*, i. e. a disyllable represented by three members of the Chinese syllabarium; and indeed we also have something very similar in our mode of writing as two syllables what is often pronounced as one, in *loved*, *Strachan*, *Wiveliscombe*, *Daventry*.

We may next take into consideration the alleged distinction between word-building by addition of affixes, and word-building by what some call inflection, others motion. Indeed the word 'inflection' seems to be used with a considerable latitude of meaning. When Latin grammars give rules for forming a genitive from *dominus* by changing *us* into *i*, or the second person of a verb of the third conjugation by changing *o* into *is*, they seem to invite their readers to invent a term for the process from some root expressive of change; and 'inflection' seems a suitable word; or more probably it was invented in reference to that strange view of language by which a

nominative was compared to an upright stick (*rectus*), which falling down passed through various angles of inclination, and so led to the creation of those strange words 'case,' 'oblique cases,' and 'declination.' Be this as it may, in the so-called process of declination, as well as that of conjugation, the philologist now sees nothing but agglutination. Thus *dominus* contains the two significant words *domino* 'master,' and *s* (originally some fuller form) 'source of action,' while *dominum* in the final *m* contains the spectre of some once-existing word denoting an 'object.' If this be right, what is often called an inflection may well receive the more intelligible name of an affix, and we should deduce *dominum* and *domini*, not from the nominative *dominus*, but together with the said nominative from a common word *domino*-, itself inexpressive of the relations which we call cases.

But grammarians, Bopp among others, speak of languages which more or less express a modification of the main word by an internal alteration of that word, by what Grimm and many German philologists call motion. Thus, *man*, *goose*, *tooth*, in our own language are said to form their plurals by a mere change of the root vowel into *men*, *geese*, *teeth*. So in the Semitic tongues, to use Bopp's own examples, we have the Hebrew words *kátel* 'killing,' and *kátal* 'killed.' With the Semitic languages, in his profound ignorance of them, the writer must not venture to deal; but as regards the cases that have been just quoted from the English language, he ventures with some confidence to refer to an explanation that he gave in a former paper, viz. that such plural nouns once, like other plurals, had a suitable suffix, *es*, or *er*, or *en*; that the addition of such a suffix, by means of its weak vowel, affected the strong vowel in the main body of the word; and that *manner*, for example, becoming *männer*, gradually passed through a shortened sound *münne* to a still shorter *men**. But there are other examples to which the explanation which has been just put forward will not apply. For instance, the distinction between *vénit* the present 'he comes,' and *vénit* the perfect 'he came,' claims an independent consideration. Of course within the limits of the present paper it would be impossible to deal with all the alleged cases of 'motion,' but as regards the two words before us, a solution presents itself which is drawn from the writer's favourite doctrine, that grammatical formations intended to represent the same idea will be found substantially identical where much difference seems to exist. Thus he believes *vénit* to be only a compression of a reduplicated *vévénit*; *vellit* 'he pulled,' *vertit* 'he turned,' *visit* 'he came to see,' of older forms *vevellit*, *vevertit*, *vevisit*†.

But it may be as well, before leaving the question of word-building by affixes, to allude to the practice which prevails with some English writers of distributing languages into two classes, which they call analytical and synthetical, the one name being applied to those which, like the Latin and Greek, express the secondary ideas by affixes, as *patris*, *patrem*, *scribo*, *scribis*, *scribam*, *scripsi*, &c.; and

* See Grimm, *Deutsche Gr.* on the *umlaut*.

† See Review of Zumpt's *Latin Grammar*, *Journal of Education*, vol. i.

the other to the modern tongues, which more or less discarding the affixes, employ prepositions, independent pronouns, and auxiliary verbs.

As regards the opposition thus created between prepositions and case-endings, what after all does it amount to? It will perhaps be said that a preposition is a fuller and more independent word, and that it is possessed of a distinct meaning. But it seems no way entitled to claim any privilege of distinction from the despised case-ending. If stress be laid upon the fact that the printer leaves a larger space of white paper between a preposition and the noun it accompanies, than between the letter or letters which constitute a case-ending and the main body of the noun, the answer is, that the language which has the first claim on our attention is the language which is addressed to the ear, not that which is placed before the eye; and it will be found that an ordinary speaker is apt to pronounce a preposition in immediate connexion with its noun. Thus in the pronunciation of the phrase *at home*, the *t* more closely clings to the following syllable than to its own word. In Terence the rhythm of many lines halts unless we read *inter nos* as *intérnos*. It is on this account that *es* and *ex* in Greek are allowed no accent of their own; it is by this that we must explain the fact that the enclitic conjunction *que* attaches itself, not to the preposition *in*, but to the ablative which follows, *inforoque* 'and in the forum,' not *inque foro*, unless indeed the *in* have in a particular case a special emphasis, and then *inque foro* becomes not merely admissible, but a necessity. We might have opposed to the argument, such as it is, founded on the interval left by the printer between a preposition and its noun, that in the best Inscriptions as well as in the best MSS. of the Latin language, it is a very common practice to treat a preposition as belonging to the noun which follows, just as much as the prepositions which enter in composition with verbs belong to those verbs. We might refer, for example, to the Bacchanalian Inscription as one of the oldest, where the last line places *in* close beside *agro*, or to the Inscription given by Marini of a laudatory epitaph which had been erected by one of those proscribed by the triumvirate in honour of a wife who had saved his life on that occasion, an inscription belonging to what is called the best age of Latinity, and which contains several examples of prepositions and nouns united. Then again, if reliance be placed on the fuller form of prepositions, let it be observed that *bi* in *nobis*, *vobis*, which represents the dative, is to both ear and eye as long a word as our own so-called *by*; but in truth we also often abridge our own prepositions. Thus we say *afoot*, *abed*, *aboard*, *asleep*, where indeed the argument from the printer's practice fails, as here the corrupted preposition has become indissolubly attached to the substantive; we might also refer to the abbreviation of the word *of*, in 'two o'clock.' As to the real power of prepositions and case-endings, one common definition will answer for the two, the original object of both in their usage with substantives being to denote the relations of place. Thus it will be found that every preposition in Latin had

such a meaning. The only examples which may even seem to refuse obedience to the definition are perhaps *ob* and *propter*, but we find the former occasionally used in the older writers, as Ennius and Plautus, with the sense of 'towards' or 'fronting,' and its equivalent in the Greek tongue, *επι*, has often meanings related to place. We might also have relied on the usage of *ob* in composition with Latin verbs, as *oppono*, *obdo*, where the local sense is prominent. Indeed no doubt could have been entertained on the subject had it not been for the fact, that in the Augustan writers *ob* was chiefly used to denote a reason. Of *propter* it is enough to refer to its well-known connexion by form with *prope*; but the sense of 'near' belongs even to *propter* itself as used by Terence. But if the sense of locality be visible in the prepositions, no less is it found in the case-endings. Thus if we look to the primitive meanings of the cases, we find that the nominative denotes the *whence* of an action; the genitive the *past whence* (so to say) of a thing, where it came from, its origin; the dative denotes the *where*; and the accusative the *whither*; while the ablative appears to have in it two cases blended together. Often in power as well as in form it claims kindred with the dative, and usurps its functions, for example, after the prepositions *in*, *sub*, and *cum*, or when it denotes 'the time when'; at other times it has a power more in accordance with its name of ablative, and seems a good substitute for a genitive, as after the prepositions *ex* and *de*. That one word should thus have had two origins has its parallel in our own *him*, which it is well known as a dative corresponds to the German *ihm*, and as an accusative to *ihn*. There remains then the single distinction that a preposition precedes its noun, while a case-ending follows it. The pettiness of such a distinction it is scarcely worth while to dwell upon, particularly when English, Latin and Greek abound in cases of prepositions so-called which are placed after their nouns, as *herein*, *hereupon*, *hereat*, *hereabouts*, &c., *mecum*, *quibuscum*, *quoad*, *qua de re*, *reges in ipsos*, *id quo de agitur*, &c. Indeed for the grammars of many languages, as the Finn, Lapp, Mongol, Turkish, it has been found necessary to invent the term 'postposition.' One thing must be admitted, that there is often a more exact definition of locality in prepositions than in case-endings. Thus the genitival suffix denotes indeed 'whence,' but not with that precision which is seen in *de* 'down from,' *ex* 'out of'; the accusative means generally 'whither,' but *ire in urbem* means 'go into the city,' *ire ad urbem* 'go up to the city.' This however is but a defect which occurs in the Greek, Latin, and some other languages. The Finn and Lapp have a much larger store of cases than the classical languages; and it should be remembered that the Latin language comes before us in the shape it had when it had already got a number of prepositions to supply what was wanting in its postpositions. Who shall say that there was not a time when the Latin language had an abundant supply of case-endings, perhaps equal in number to its subsequent stock of prepositions?

We will not dwell at any length upon the distinction between languages founded on the use of auxiliary verbs. The question is

one very similar to that which we have been discussing. We write an auxiliary verb it is true as an independent word, but in pronunciation bring it close up to the verb it belongs to. Thus 'I shall have heard,' is just as truly a single word as *audivero*. In 'I did love,' we choose to call *did* an auxiliary; but in 'I loved,' which is merely an abbreviation of 'I love did,' the very same word performs the same part of an auxiliary. 'He is gone away' has the so-called verb substantive for an auxiliary, and it so happens that in *abiit* (corrupted from *abiist*) we have substantially the word *est*, which represents 'he is.'

It is true, that in these instances, as in the case-endings of nouns, the suffixes have become obscured. For this reason, and because their non-emphatic place at the end of words withdrew them from attention, it became necessary, whenever emphasis was to be laid on the idea which they express, to prefix a distinct word to denote the same idea, even at the expense of tautology. Thus the Roman said *ego scribo*, although the *ego* was already denoted by the final vowel of the verb; so 'I did love' has a greater emphasis than 'I loved.' In the course of time, as the suffixes suffered more and more from corruption, it became more and more requisite to use the prefix, whether pronoun nominative, auxiliary verb, or preposition.

But we must find a little space for some other matters. It will be recollected that Bopp divides the Thesaurus of words into the two head classes of verbal roots and pronominal roots (V. G. § 105). It does not appear that many philologists have followed him in this division. But the unsoundness of it seems almost to force itself upon the mind in the very term 'pronominal.' In fact pronouns seem not likely to have been part of any language in its earliest stages, simply because they are but substitutes for other words; instead of *I*, it was so easy a matter for the speaker to use his own name, and similarly for the other pronouns. But the writer of this paper is the less entitled to take up the time of the Society with a discussion of this topic, because he has already dealt with nearly all the pronouns in the pages of its Transactions. He will at present only remind his hearers that the pronouns of the third person were nearly all deduced by him from the old verb *ken*, familiar both to the inhabitants of this island and to those of the Chinese empire, and the father of a large progeny of words in Greek and Latin. Thus he would translate the passage in Terence *hoc luciscit*, 'See, see, it is getting light.'

Another topic which requires a little consideration is the term 'polysynthetic' or 'polysyllabic' as applied to the American languages and to the Basque. We have here a cause of error at work the exact converse of that which has introduced so many wrong notions in reference to the Chinese language. As we arrived at our knowledge of the latter through the medium of the written language, so on the other side those who were brought into contact with the Red Indian, had no resource but to take down what they heard from the mouth; and as a natural consequence, a whole clause spoken with unbroken utterance was honestly transferred to paper as a single word, and then by simple-minded Europeans accepted as something most strange.

On this subject it may be permitted to quote a few lines from the article in the Penny Cyclopædia on the Aztecs, p. 211, col. 2 :—"The Aztec language is very regular in its construction, and abounds in words adapted to compliment. The word *notlazomahuisteopixcatùtzin*, i. e. my esteemed lord and reverend priest and father, is the word commonly used by a Mexican in addressing a priest. This word is thus analysed by Clavigero : *no* 'my,' *tlazontli* 'esteemed,' *mahuistic* 'reverend,' *teopixqui* (god-keeper) 'priest,' *talli* 'father.'"

As to the reproach which is so often thrown on provincial dialects, it should be remembered that the dialect which gets established in polite society or in books, owes this privilege, for the most part, to the mere accident that a capital has been placed in a particular situation, the choice of such situation being in no way determined by any supposed superiority in the language of the locality. When Rome was mistress of the world, the soft dialect of Rome was the privileged tongue of the peninsula, and the guttural peculiarities of the N.W. of Italy were then provincialisms which Martial deemed fit subject for ridicule. In a later day Italian literature revived in the atmosphere of Florence, and the so-called pure language of Tuscany now looks down self-conceitedly on the patois spoken at Rome and Naples. Similarly before long we shall have Berlin contesting, as it is well entitled to do, the right of Hanover and Dresden to the supremacy among German dialects.

But it is scarcely enough to place provincialisms on a level with the unduly honoured language of a capital. It is among the educated, it is in courts and capitals that language often meets with some of its worst corruptions, while the provinces retain the true but despised idiom. But lately the writer had occasion to refer to the phrase *I was a building of a house*, and thus found his best argument in what would be called by some a mere patois or jargon. So again we regard with disdain the phrase *says I*, thinking perhaps that the *s* in this verb is fit only to serve as a third person suffix, whereas it is a genuine part of the old verb *to says*, and represents the *g* of the German *sag-en*, just as *legimus*, *legitis*, become *lisons*, *lisez*, in French. Thus in the Old Frisian we find—

Kreftich swiet is't, sizz, ik jiette,
Crafty (powerfully) sweet is 't, says I yet;

to substitute a more literal and vernacular translation for that of Dr. Bosworth's in his 'Origin of the English, Germanic, &c. Languages' (p. 72). In our own pages Dr. Guest has established the validity of the phrases *I is*, *thou is*; and lastly, Pegge's Defence of the Vulgarisms of London is throughout an argument in favour of our view.

But unlimited praise is claimed for the classical language of Greece. In one sense the praise is due. The writers of Greece undoubtedly formed for their use a vast number of words, which the wants of their varied literature demanded; but the roots whence such words were deduced, existed before there was a literature; and the laws according to which such words were to be built up, were

also long previously established. But we must not confound the beauty of the architecture with the excellence of the bricks and mortar, or with the skill of the bricklayer. Even before Homer's time there was a language abundant in roots, and possessed of more genuine and uncorrupted grammatical forms than the same Greek language had in the glorious days of Sophocles or Plato. The language of the pre-Homeric age may be considered barbarous, but for linguistic purposes it would be more precious than even what we have. In fact, the great value which is justly attached to the classical languages of Italy, Greece, and India, is due, so far as philology is concerned, first to their antiquity, and secondly to the accident that they have been well recorded in books. For the study of language as language, it would have been just as well for us if we had had in its entirety the language spoken at Moscow 2000 B.C.

The writer has carefully kept aloof from the Semitic tongues, but with the knowledge that some Hebrew scholars at least have doubted the correctness of the ordinary view, according to which every root contains three consonants. One of these doubters, the late Dr. Hurwitz, used to say, that in his view a correct examination of the language would at least raise the suspicion that the real roots were monosyllabic. In this suspicion one is the more inclined to acquiesce from what has occurred in the Indian peninsula. Although all the ablest Sanscrit scholars agree in the two doctrines, that the roots of that language are monosyllabic, and that the Hindustani is but a child of the Sanscrit, yet it is the common practice of the native teachers of Hindustani to treat the roots of that language as disyllabic. Such an error is not unlike that of our own books, which commonly speak of *reckon* and *open* as primitives, to the utter neglect of the all but obsolete verbs *reck* and *ope*. Again, we have something similar in the perhaps universal practice of describing as ultimate roots such verbs as *bring*, *throw*, *know*, *flow*, *grow*, *fly*, *turn*, *yawn*, *work*, or the Latin *trahere*, *plectere*, *frui*, *volvere*, *carpere*, *nectere*, *vertere*, *scalpere*; every one of which it is believed would be found to be of secondary formation. The paper may conclude with an expression of the belief that all languages were formed from monosyllabic roots, and that the formation of all languages was by the agglutination of syllables, each and every of which was a self-significant word, although in the agglutinated form, one took precedence of the other in importance, and consequently in accent.

PHILOLOGICAL SCRAPS.

[The Society having invited its Members to contribute any Fragmentary Remarks that may occur to them, the following have been offered, and more are invited.]

Ἀπλοος, διπλοος, &c., on the Etymology of.—(Read Dec. 9, 1853.)—A lexicon of high and deserved repute contains nothing more in the way of etymology concerning the adjective *Ἀπλοος* than a comparison of the word with the Latin *simplex*, and a suggestion that the first parts of the two words contain respectively the particles *ἀμα* and *simul*, while the final letters of *Ἀπλοος*, as of *simplex*, remain without notice. An explanation that deals only with one portion of a word must always be unsatisfactory. Now it may be readily admitted that *ἀμα* enters into the formation of *Ἀπλοος*, and that the *sim* of *simplex* is identical with the *sim-* of *simul*, provided that element can mean 'one,' as it seems decidedly to do in *singuli* and *semel*, not to add *simpulus* and *semper*. So far indeed the present writer had already expressed his opinion* some twenty years ago. But there appears strong reason for opposing the doctrine that the *l* in *simplex* represents the *l* of *simul*, besides that in this case the *λ* of *Ἀπλοος* would require an independent explanation. We lay no stress on the *p* of *simplex* remaining unexplained, because the approach of an *l* to a preceding *m* involves, as a matter of course, the insertion of a *p*, as in *exemplum* and *templum* for *exem-ulum*, *tem-ulum* (Comp. *τεμενος*).

Having thus stated objections to what others have said of *Ἀπλοος*, I suggest that the word is corrupted from *ἀ-πλοκος, διπλοος* from *διπλοκος*, &c., so that the last part contains the substantive *πλοκη*, which again is a derivative from the verb *πλεκ-ω*†. This Greek word is the analogue of the Latin *plica*; and from *plica* I would form an adjective *sim-plici-s*, precisely as from *norma, fama*, are derived *e-normi-s*, *in-fami-s*. Although *simplicis* is in practice compressed to *simplex*, yet the *i* reappears in the plurals *simplicia* and *simplicium*. Now the loss of the *κ* from the assumed *ἀπλοκος* is the less violent, because in *Ἀπλοος* we have for the ear the sound of a *w* (*ἈπλοFος*), just as in *ογδοος*, i. e. *ογδοFος* (Comp. *octavus*); and a *k* sound after an *o* is very apt to pass into that of a *w*. Of this we have abundant evidence at home. Thus in the northern parts of Scotland they say *haddock, paddock* (a frog), but as you descend southward you find these words passing through the sound *haddow, paddow*, into *haddie* and *paddie*. In the same way the Scotch *winnock* is our *window*, and again within the limits of England we find living amicably together the same diminutival suffixes *ock* and *ow*, as in *bull-ock, hill-ock*, beside *sparr-ow* (Comp. the German *sper-ling*) and *minn-ow*. Not unlike this is the interchange between the particles *doch*, Germ. and *though*, Eng. Another argument in favour of this view is, that the German *einfaeh*, which in power corresponds accurately to *simplex*

* Journal of Education, vol. iii. p. 128.

† The Editor of the English translation of Matthiae's Greek Grammar supposes a verb *πλεω* as an equivalent for *πλεκω* to have existed.

and ἀπλοος, admits of a parallel explanation. The German substantive *fach* seems to have for its leading meaning 'a panel or partition,' i. e. a flat piece of wood, &c., and so to be only a modification of the fuller word *flüche*, 'anything flat,' or *flocke*, 'a flake.' Now this word *flüche* is identical with the substantives *plica* and *πλοκη*, for the terms *p* and *c* of the classical words only obey Grimm's well-known law in taking the form of aspirates *f* and *ch* when they enter the region of Germany; and a flat surface is precisely what the word *plica* originally meant, as is well seen in the derived verb *applicare*, to bring one flat surface into contact with another, a sense still retained in our own language, as where we say: Apply the Δ ABC to the Δ DEF. But our theory that *ein-fach* represents a supposed *ein-flach* calls for explanation as regards the lost *l*; and we need but refer to the double form of *fittich* and *fittich*, 'a wing,' in the same language, or to the German *flügel-mann*, which with us has become *fugel-man*. We have something like this in the habitual change of *f* into *fi* in Italian, as in *fume*, *flore*, *Firenze*, *flare*, from the Latin *flumen*, *flor-*, *Florentia*, *flare*; nor indeed is this change limited to modern times. The Romans and Greeks seem to have suppressed an *l* in their verbs *fug-ere* and *φευγ-ειν*, when we compare with them the German verb *fliehen*, *ge-flogen*, or substantive *flucht*, 'flight.' Here again we see the strong tendency of a guttural between vowels to disappear, so as to confirm the view that ἀπλοκος might become ἀπλοος; and indeed the very words *plica* and *plicare*, when they pass into French and English, commonly appear without any representative of the *c*, as in *pli*, *plie*, *plier*, *plier*; and our *ply*, *apply*, *deploy*, *employ*.

But we find still stronger support for our derivation of ἀπλοος within the limits of the Greek vocabulary. *Επιπλοον*, the omentum, is referred in the same lexicon to the verb *επιπλεω*, which verb in its own place is translated 'sail over.' This again is wholly unsatisfactory. Now on asking a medical friend to define in plain English what the omentum is, we received for answer, "a sort of apron folded over the intestines." Can we then hesitate to regard the word as standing for *επιπλοκον*, a neuter adjective formed from *επι* and *πλοκη*, or directly from the verb *επι-πλεκ-ω*, 'fold over'?

T. HEWITT KEY.

Provincialisms.—Radnorshire. *Fleke*, hurdle. *Steel*, handle.—W. T. REES, D.D., Cascob Rectory, Presteigne.

PHILOLOGICAL SOCIETY.

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HENSLEIGH WEDGWOOD, Esq., in the Chair.

The following paper was read—

“On Celtic Words used by early English Writers.” By the Rev. John Davies.

I purpose in this paper to examine some of the Celtic words which are found in our early writers, and of which the meaning has, for the most part, been either incorrectly given by lexicographers, or has not been given at all. It is impossible for one acquainted with any of the Celtic languages to take up even our best dictionaries, without perceiving that the authors of them have fallen into gross errors from their ignorance of this class of languages. Ducange, in his elaborate ‘Glossary of Mediæval Latinity,’ furnishes no exception to this remark. His etymologies of Celtic words are usually drawn from other sources. Mr. Halliwell, in his ‘Dictionary of Archaic and Provincial Words,’ when speaking of so common a Celtic word as *pen*, head or summit, tells us that “the word *pen* is said to be of Phœnician extraction. It was first introduced into Cornwall where the Phœnicians had a colony, who worked the tin mines. Hence we have many names in Cornwall which begin with *pen*.” (Hall. sub v. Pendle-rock.) There is no necessity, however, to go so far for the origin of the word. It is a pure Celtic term, and is still used every day by the Welsh in their own language. We have also *Pendle Hill*, *Penrith*, and many other words with the same prefix in the north of England, where the Phœnicians never penetrated. The most cursory examination of a Welsh dictionary would have convinced a comparative philologist that the word belongs to the Celtic stock. Mr. Knight, too, in his ‘Pictorial Shakspeare,’ finding in *Coriolanus* (Act iii. Sc. 1) the expression *clean kam*, is at a loss for the exact meaning of the phrase. He says in a note, “We take this to mean, nothing to the purpose.” A knowledge of the Celtic languages would, however, have removed all doubt as to the meaning of the expression. In all the branches of the Celtic stock, *cam* signifies ‘crooked,’ ‘awry,’ ‘false,’ and in this sense it is used by our great dramatist. The word is still retained in the Lancashire dialect (rich in Celtic forms), in which *to cam* is ‘to make crooked,’ or ‘to bend awry.’

It is evidently quite time, for the credit of our scholarship, that the Celtic element of our language should be more carefully studied. In France, Messrs. Le Pelletier, Legonidec and de Villemarqué have thrown much light on the nature and origin of the French language by their researches into the Breton or the Franco-Celtic tongue. So long as this class of languages shall be ignored or imperfectly studied among us, it will be impossible to analyse the English language

correctly, or to write its history. Dr. Whittaker, the learned historian of Manchester, may have been in error in assigning so large a number as three thousand English words to a Celtic origin, but undoubtedly a large part of the English language has sprung from this source. The Celtic races were neither wholly destroyed nor banished by the conquering Saxon. They have long been blended in England with the Saxon race, but they have left an enduring mark of their existence in the language.

I will now turn to the consideration of some Celtic words which are found in our early writers, but which have at length fallen into disuse. They will show the necessity of this branch of philology, for the correct interpretation of early English works.

Bragare, Brazare, Brasium hordeum.—In the Doomsday book it is recorded of Hereford, that “*cujuscunque uxor brazabat inter et extra civitatem dabat decem denarios per consuetudinem ad regem*” (Whittaker, *Hist. of Manchester*, vol. ii. p. 57). The word *brazare*, ‘to brew,’ is from the Celtic word *brag*, ‘malt’ (Ir. *braich*). Hence the word *braciatrix*, used in some of our old acts of parliament; the office of brewer devolving, it would seem, chiefly upon women in the mediæval age, as the A.-S. feminine forms *brewster*, *maltster*, still bear witness. The word *brag* is connected with the verb *bragian*, ‘to swell out,’ ‘to expand,’ ‘to boast,’ whence the English verb ‘to brag’ is derived. It was softened into *brasium**, ‘barley’ or ‘malt,’ and is often found in this form in the Wardrobe Book of Edward I.: “*De Domino Roberto Ughtred, Vice Com’ Ebor’ 1 quarter, 6 bush’ brasii ordeï, pres’ quarter 5s.*” (Edition of Soc. of Antiquaries, p. 8.) Ducange has the word *bragare*, evidently from the same source, which he derives from the French word *brave*; “*Bragare: Ex mundiore cultu gloriolam aucupari. Ficta vox a Gallico brave. Menoti Sermones, Et ideo, vos Domine, que (sic) vos ornatis ad bragandum, rogo vos ut videatis modum Ecclesiæ.*”—Ducange, sub voce.

Mittan.—In the Saxon Chronicle it is related, that in the year 852 A.D. “*Ceolred, abbot of Medehamptede, and the monks, let to Wulfred the land of Sempringham on this condition, that after his decease the land should return to the minster, and that Wulfred should give the land of Slesford to Medehamptede, and each year should deliver to the minster sixty loads of wood, and twelve of coal, and six of faggots, and two tuns full of pure ale, and two beasts fit for slaughter, and six hundred loaves and ten mittan of Welsh ale*”—ten mittan Wælsces aloð,—translated by Gibson, “*decem Sextarios Walliæ cerevisiæ.*” It is however very unlikely that so small a quantity as ten pints of ale should be connected with six hundred

* Mr. Garnett quotes, in the Transactions, vol. i. p. 171:—

Welsh *brag*, ‘malt,’ whence } *brasium* (barbarous Latin).
bragodyn, ‘spiced wort.’ } *bragget*.

At the time when this paper was read before the Society, the writer was not aware of the late Mr. Garnett’s valuable contributions on the study of the Celtic languages, printed in the 1st vol. of the Society’s Transactions. In a few instances he has sought to explain words which that learned philologist had already traced to their proper sources. He is glad to have this opportunity of paying a passing tribute to the merits of that eminent and learned scholar.

loaves, and the other conditions of this agreement. Bosworth, in his Anglo-Saxon Dictionary, has "*midd*, a bushel-measure," on the authority of Somner. The word is purely Celtic. It is still used in Wales, and signifies the vat or cooler in which brewers put their ale in the process of brewing. The covenant, therefore, is for ten vats, or generally, ten hogsheads of ale, and shows, among other things, that the worthy fathers fully appreciated the excellence of the Welsh *cwrw* (cooroo) or ale.

Flaskettus. Pelum.—These words often occur in the Wardrobe Book of Edward I. (*Liber quotidianus contrarotulatoris anno regis Ed. I. Vices. Oct.*) The word *flaskettus* is left unexplained by the editor. It is the Welsh *flasged*, 'a vessel made of straw or wicker-work, a basket.' It is sometimes used in this sense, and, at others, with the meaning of 'a covering of net- or lattice-work'; as in the items paid to Richard de Haveringe for a horse purchased for the king,—"*uno flasketto empto pro eodem equo cooperiundo*." The word is still retained in the Lancashire dialect, in which *flasket* means a kind of shallow basket.

Pelum is used in the sense of *castle* or *stronghold*. The following entry shows that Edw. I. built a castle at Dumfries, "*De Henrico de Braundeston de denariis restitutis per eundem, de denariis quos receperat super vadiis fossatorum operancium circa pelum de Dumfries pro defectibus eorundem 3s. 11d.*" (p. 6.) The editor quotes from Fordun, "Edw. I. built a castle at Linlithgow, which in English is called a *Pele*." The word is the Celtic *pill*, which Davies translates "*castrum, propugnaculum*." It is still used in the Isle of Man, and is found in the Pile of Fouldray and other names of places.

Hobelarii.—"Comp' *magri R. de Abindon de municione castrorum Carlioli et Laghmaban una cum vadiis Luce de Cornub', Egidii de Shawe et aliorum scut' cum equis discoopertis qui dicuntur Hobelarii*" (*Wardrobe Book, &c.*). This word is derived from the Celtic *hobelu* (*subsaltare, subsilire*. Davies, W. Dict.), which is the origin also of our English words 'to hobble' and 'hobby.' The horsemen employed in this border warfare (temp. Ed. I.) used a small ambling pony (whence the name *Hobelarii*, 'hobblers'), very similar probably to the gallowses of the present day.

Capull.—In the ballad of Robin Hood and Guy of Gisborne (*Percy's Reliques*), we find the expression *capull-hyde* or horse-hide. Of the formidable Sir Guy it is said—

A sword and a dagger he wore at his side,
Of many a man the bane,
And he was clad in his *capull-hyde*,
Topp and tail and mayne.

And again—

Yonder I hear Sir Guye's horn blowe,
Itt blowes soe well in tyde,
And yonder comes that wightye yeoman,
Cladd in his *capull-hyde*.

This is a Celtic word. Ir. *capall*; Welsh *ceffyl* (horse); Lat. *caballus*. It is more nearly related to the Irish than to the Welsh form of the

word, and gives evidence, to some degree, that the Celtic tribes in England were more nearly related to the elder than to the younger branch of the Celtic stock. In the Craven Country, the word (still used by the country people) is *kevil* or *kephyll*, a form which is purely Welsh. It is possible that the race of the Cymry, which, descending through Cumberland, invaded the Gaël, and pressed them on to the west, may have colonized that part of Yorkshire.

Kendel.—In the appendix to Wilbraham's Glossary of Cheshire words, it is said, that "in the old terms enumerated by Lady Juliana Barnes and others, a litter of cats is called a *kendel* of cats." The word *kendel* is still used in the north of England in the sense of bringing forth, and is chiefly applied to animals*. Skinner admits the word, and derives it from the A.-S. *cennan*, to produce, to bring forth. The words *kindle* and *kendel* are however more nearly related to the Welsh *cenedl*, 'a family or stock,' and the verb *cenedlu*, 'to generate.' We might perhaps infer, from the contemptuous use of the term (which does not belong to the Celtic), that it was drawn from a conquered race.

Greece, Grise.—The first form of this word occurs in an allegorical poem written by Stephen Hawes, a poet of great repute in the time of Henry VII., though now almost forgotten. The poem is called "The Historie of Graunde Amoure and La belle Pucel." In describing the tower of Doctrine, he writes—

The toure was great, of marvellous wydnes,
To whych ther was no way to passe but one,
Into the toure for to have an intres
A grece there was, ychesyld all of stone,
Out of the rock, on whyche men did gone
Up to the toure, and in lykewyse dyd I
Wyth bothe the gray houndes in my company.

Shakespeare has two forms of the word, *grise* and *grize*, the difference arising only from the uncertain spelling of that age. In *Twelfth Night* (Act iii. Sc. 1), Viola says to Olivia,

I pity you.
Oliv. That's a degree to love.
Viola. No, not a *grise*; for 'tis a vulgar proof
That very oft we pity enemies.

In the *Timon of Athens*, the poet makes Timon say sarcastically—

Every *grize* of fortune
Is smoothed by that below: the learned pate
Ducks to the golden fool.—Act iv. Sc. 3.

This word is the Celtic *gris*, a step or stair, and is probably related to the Lat. *gressus*. Mr. Halliwell, sub v. *grees*, quotes from a MS. (Egerton, 829), "*Siste gradum, abide thor at grees.*" "*At the greese-foot,*" Davies, p. 136.—

At this temple that I of mene
A *greese* there was of steppes fiftene.
Cursor Mundi, MS. Coll. Trin. Cantab.

* Has your rabbit kindled?—Staffordshire.

Imp.—This word is used by Shakespere, both as a verb and a noun. In the History of King Richard II., Northumberland addressing the lords Ross and Willoughby says—

If then we shall shake off our slavish yoke,
Imp out our drooping country's broken wing.

The editors of Shakespere explain this correctly to mean, "to engraft or insert," and tell us, that to *imp* a hawk was artificially to supply such wing-feathers as were dropped or forced out by accident. It is the Celtic *impiaw*, 'to engraft,' from *imp*, a slip or scion. The application of the word to mean a boy, or young man, was an easy transition*. In Love's Labour's Lost (Act i. Sc. 2), Armado calls Moth a "dear *imp*." Mr. Douce, in his remarks on this passage (p. 131), says, that "this word was often, as in the present instance, used to *pages*. Thus Urquhart, in his Discovery of a Jewel, &c. (p. 133), calls a person of this description a 'hopeful youth and tender *imp* of great expectation†.'" In the north of England, and probably in other parts, the word is still used with the same meaning. In Lancashire, however, it is not used as a term of endearment, but the contrary; and the verb signifies 'to rob,' 'to deprive of,'—another evident derivation from the original meaning of taking a slip and engrafting.

Crowd, Crowder.—These Celtic words were used in our language down to a comparatively late period. They signify respectively *fiddle* and *fiddler*. Baxter, in his 'Glossarium Antiquitatum Britannicarum,' has a full account of the word, with his usual accompaniment of somewhat fanciful etymology: "Crota Britannorum inventum, nam Venantio Poetæ Crota Britannia dicitur; vulgo hæc Violina appellatur." (Baxter sub voce.) The word, which signified originally 'belly' or 'womb,' shows that the instrument must have been of a swelling form, like the modern fiddle, of which it was probably the parent. Butler, in his Hudibras, uses *crowd* and *fiddle* as synonymous words:—

Crowdero only kept the field,
 Not stirring from the place he held;
 For getting up on stump and huckle,
 He with the foe began to buckle;
 Vowing to be revenged for breach
 Of *crowd* and skin upon the wretch,
 Sole author of the detriment
 He and his *fiddle* underwent.—Hudibras, Part I. Canto 2.

And again, Ralph says to Hudibras—

His *fiddle* is your proper purchase,
 Won in the service of the Churches,
 And by your doom must be allowed
 To be or be no more a *crowd*.

* So Gael. *gallau*, a branch, and secondarily a youth; *ogau*, a branch or twig, a young man.

† "The king (Edw. III.) returned into England (after the conquest of the Spanish fleet A.D. 1350) with victory and triumph: the king preferred there eighty noble *ympes* to the order of knighthood, greatly bewailing the loss of one, to wit, syr Richard Goldesborough, knight."—Stow's Annals, 1592, p. 385.

Mr. Halliwell has omitted this word, though he gives it in the compound forms *crowdy-kit*, 'a small fiddle,' and *crowdy-mutton*, 'a fiddler.'

Clutter, Cluther, Clodder.—The Welsh word *cluder*, a heap or pile, whence *cludeiriaw*, 'to heap together,' is the source of these words, which have often been incorrectly explained by our English lexicographers to signify *noise*, as if allied to *clatter*. The meaning is that of a 'confused heap or assemblage.' L'Estrange has the word, "He saw what a *clutter* there was of pots, pans and spits." Mr. Carr, in his 'Glossary of the Craven Dialect,' quotes from Wilsford on Natural Secrets, "If the ashes on the hearth do *clodder* together of themselves, it is a sign of rain." The word is still used in the dialects of Yorkshire and Lancashire. In Lancashire it is particularly used to express a thick and rapid utterance, for a person speaking indistinctly from too great haste is said to *clutter* his words. It is also used in Scotland to express a rapid and confused assemblage:—

But phiz and crack, upo' the bent
The Whigs cam on in *cluthers*.

Davidson's Seasons (quoted in Carr).

Braggot, Braket.—These words are derived from the Welsh *brag*, 'malt,' to which reference has already been made, and signify 'ale spiced and sugared.' They are still retained in the dialects of the north of England, though they are rapidly becoming obsolete. Chaucer, in the Miller's Tale, writes—

Hire mouthe was swete as *braket* or the meth,
Or hord of apples laid in hay or beth.

Halliwell, in his Dictionary of Archaic and Provincial Words, quotes from a MS. (Rawl. c. 86),—

With strong ale bruen in fattes and in tunnes,
Pyng, Drangoll and the *braget* fyne.

Kecks, Kex.—The root of this word is the Celtic *cecys*, which is used for any plant of a reedy form, but especially the wild hemlock. "As dry as a *kex*," is still used as a proverb in the northern parts of England. The phrase is found in the poems of Byrom, a Manchester poet of the last century, and of much local fame. Shakespeare in his History of Henry V. writes—

The even mead, that erst brought sweetly forth
The freckled cowslip, burnet and green clover
Wanting the scythe, all uncorrected, rank,
Conceives by idleness, and nothing teems
But hateful docks, rough thistles, *kecksies*, burs.

Henry V. Act v. Sc. 2.

Sylvester also has the word in his translation of Du Bartas:—

Kindles the reed, and then that hollow *kiz*
First fires the small and then the greater sticks.

Quoted in Carr's Gloss. sub voce.

Cotgrave makes it synonymous with elder, "Canon de suls, a *kex* or

elder sticke." This is not, however, the usual signification, which is rather of weeds with hollow stems, than of trees or shrubs.

Tarre or *Terry*.—I find this word in Wilbraham's Glossary of Cheshire Words. This gentleman adds, "it is a good old word, used by Wickliffe in his Path-waye to Perfect Knowledg; and also in a MS. translation of the Psalms by Wickliffe, *penes me*, 'They have *terrid* thee to ire.'" The word signifies 'to push on,' 'to incite.' It is used by Shakespere. In the tragedy of King John, Arthur pleads with Hubert—

And like a dog that is compelled to fight
Snatch at his master that doth *tarre* him on,
All things that you should use to do me wrong
Deny their office.—Act iv. Sc. 1.

In the play of Hamlet, Rosencrantz says to the prince—

Faith! there has been much to do both sides, and the nation holds it no sin to *tarre* them to controversy.—Act ii. Sc. 2, Knight's edit.

This word has been derived from the A.-S. *tirian*, *tyrgan*, 'to vex,' 'irritate,' 'exasperate,' and this derivation is not without ground for its support, but the Celtic *taraw*, 'to smite,' 'to push' (from *tarw*, a bull, Lat. *taurus*), may also advance its claims; for in the instance adduced, the meaning is evidently rather to push on, than to vex or irritate. When a dog is said to be *tarred* on to fight, the meaning we should attach to the word would be that of pushing on or inciting. The signification 'to vex,' 'to provoke,' given by Bosworth to the A.-S. word, does not seem so germane to the subject, though since the two ideas easily flow into one another, it is possible that the two words may have a common root*.

Lob.—This word, which is also used by Shakespere, is unquestionably of Celtic origin. It is the Welsh *llob*, "a lump, a dull fellow, a blockhead." In the *Midsummer Night's Dream* (Act ii. Sc. 1), Fairy says to Puck (who may also claim a Celtic origin from *pwci*, hobgoblin):—

Farewell thou *lob* of spirits, I'll be gone,
Our queen and all her elves come here anon.

Halliwell quotes from Stanihurst (p. 17), "a blunt countrie *lob*." The word still exists among us in the forms of *looby*, *lubbard*, and in the sailors' pet phrase, a *land-lubber*.

Tackle, *Takel*.—This word occurs in Chaucer, in the description of the "yonge Squier," with the meaning of *arms* or *accoutrements*:—

And he was cladde in cote and hode of grene,
A shefe of peacock arwes bright and kene
Under his belt he bare full thriftily,
Wel coude he dress his *takel* yemanly,
His arwes drooped not with fetheres lowe,
And in his hand he bare a mighty bowe.

* The Chairman considered that the words *tarre* and *terry* were instances of onomatopœia, and were taken from the noise made in *er-r-r-ing* on a dog when you set him at a cat or other animal. Prof. Key said that that was certainly the origin of the Latin *irritare*, which was originally only applied to dogs.

'This is the primitive meaning of the Celtic *tactl*, 'armour,' 'accoutrements,' 'arrows,' though it was also used in the sense of 'tools,' 'implements*,' 'furniture,' in which sense it is still found in the *tackling* of a vessel. In the north of England a man's tools are still called his *tackle*. Butler, in his *Hudibras*, uses the word in this sense :—

This said, she to her *tackle* fell,
And on the knight let fall a peal
Of blows so fierce and pressed so home,
That he retired.—Part i. cant. 3.

Halliwell sub v. quotes from Harrison (p. 115) the phrase, "To stand to our *tackling*," and from the *Promptorium Parvulorum* (1440), "*Tacle* or wepene, armamentum." This word, which, like *dumps*, *neave*, *imp*, and many others, was once in general use as an acknowledged term, has now degenerated into a provincialism, and is rarely used except jocosely, or in a low sense.

Bugs, *Bug-a-boo*, *Bugle-bow*, *Boggart*.—These words, which in past time have often perplexed commentators, and have given rise to some curious etymologies, are from the Celtic *bug* (boog), *bw* (boo), (signifying primarily a 'ghost' or 'hobgoblin,' and thence any object of terror), and *bugwl*, 'terrifying.' (See Trans. vol. i. p. 174.) Mr. Douce, in his *Illustrations of Shakespere*, quotes a curious passage from Matthew's Bible, Ps. xci. 5 : "Thou shalt not nede to be afraied for any *bugs* by night." In our authorized version, "Thou shalt not be afraid for the *terror* by night." In the *Taming of the Shrew*, Petruchio says—

And do you tell me of a woman's tongue,
That gives not half so great a blow to hear
As will a chestnut in a farmer's fire?
Tush! tush! fear boys with *bugs*.—Act i. Sc. 2.

In *Cymbeline* (Act v. Sc. 4), Posthumus, giving an account of the defeat of the Britons, says—

"..... ten, chased by one
Are now each man the slaughter-man of twenty.
Those that would die or ere resist are grown
The mortal *bugs* o' the field.

Warwick was a *bug* that fear'd us all.—Henry VI. Part III. Act v. Sc. 2.

Massinger also has the word in his *New Way to Pay Old Debts*. (Act iii. Sc. 2), Marrall says, "No *bug* words, sir," meaning "no threatening words." It is still retained in the word *boggle*, to hesitate, to be afraid. Granvill says, "We *boggle* at every unusual appearance;" and in the Lancashire dialect *boggle* and *boggart* are found; the former signifying to be afraid, or to do anything imperfectly through fear, and the latter, a 'sprite,' a 'hobgoblin'†.

Arval, *Arvel*, *Arwel*.—This word, which was till lately used in the northern dialects to express the peculiar kind of bread or cake given

* See Philological Society's Transactions, vol. i. p. 173.

† See Mr. Hensleigh Wedgwood's derivation of *bug*, &c., Trans. vol. v. pp. 35, 37. The modern sense of this word does not date earlier, I believe, than the latter part of the seventeenth century.

at funerals, is undoubtedly from the Celtic *arwyl*, a burial. This word signifies properly mourning over the dead or holding a *wake*, for the verb *arwylaw* means to mourn, from *ar*, 'at,' or 'upon,' and *wylaw*, 'to weep,' 'to wail,' of which latter word it is most probably the parent. Grose has *arvel*, a funeral. Dr. Whittaker, in his History of Lonsdale (quoted by Carr, s. v.), says that the word is of unquestionable antiquity, but that he had sought for it in vain in every Etymologicon to which he had access. Mr. Douce has referred the origin of the word to some lost Teutonic term that indicated a funeral pile on which the body was burned in times of paganism (Illustr. of Shakesp. p. 439). It is however purely Celtic in its origin, and from the widely distant countries in which it is found, it shows how extensive the domain of the Celtic tongues was in old time. It still exists in Denmark, and by the Danish antiquarians has been derived from *erfe*, 'heir,' and *öl*, 'ale,' as if the *arvil feast* were an acknowledgment of the heir by the persons assembled at the funeral. It exists in France, or was at least in use in comparatively modern times, for Boxhornius has the word *arwyl* in his 'Origines Gallicæ,' with the correct meaning *exsequiæ*. It is now almost obsolete in our own country, but it remains in the books of our antiquarians, as a relic of a language once spoken throughout the whole of England, and of which the present English language bears very evident marks.

I subjoin to this paper a note (on the principle of *suum cuique*), concerning the first observer of the relationship between the Welsh *hwynt*, *ynt*, and the terminational form of the third person plural in the Greek and Latin verbs. It is commonly supposed that Dr. Pritchard has the merit of first observing this analogy. That learned and estimable scholar has fully wrought out the connexion between the Celtic and other Indo-European languages in this respect, but the fact had been observed and recorded by Lhuyd in his 'Archæologia Britannica' more than a century before. Lhuyd's words are, "I can only say that it seems most probable that the Latin third person singular comes from their *id* or *is*, and that we have lost it, as they have our *dynt* in the third person plural. . . . Nor does this observation merely manifest the analogy of our language with the Latin, but also excludes the objection some might propose, that whereas we have a great many Latin words in the Welsh, they are only provincial, or such as have continued among us ever since we were a Roman province. For all know that at that time there was no such word in the Latin for the pronoun *they*, as that termination of their verbs *-ant*, *-ent*, *-unt* or *-int*, which I take to be clearly interpreted by our *dynt* or *hwynt* (they, them), which is sometimes also *int* or *ynt*, as *adhynt* (to them), *odhiarthynt* (from them)."—Lhuyd's Archæologia Britannica, p. 268.

PHILOLOGICAL SCRAPS.

Στου, στοια, and Dor. στωα.—(Read Dec. 9, 1853.)—This word is referred commonly to the verb *ιστημι*, apparently with a view to the pillars that support it, and hence perhaps the somewhat imperfect translation “a place enclosed by pillars.” More correct is what follows in the lexicon to which we allude, “a colonnade, piazza, arcade, &c.” The term *στοα* is used of buildings applied to various purposes, but in all cases it will be found that its utility is derived mainly from the possession of a roof. When in the form of a portico or long gallery, it was resorted to as a place of exercise in the heat of the day; when goods were stored in one, the roof was a defence against the weather; and as an engine of war, it protected the besiegers against missiles from above. Hence it is not likely to have derived its name from the pillars, which perform but the secondary office of supporting such roof. A parasol, an umbrella or parapluie, are also armed with a stick for similar support, but their names carry with them a very definite allusion to their main office. Secondly, had the word been a derivative from *ιστημι*, we should doubtless have found an *α* in the first syllable, as in *στασις*, *στατικός*, &c.

We look then for some parent word which shall contain the required idea, and at once *στεγ-ω*, ‘roof in,’ presents itself. From such a verb a substantive *στογη* might have been expected to be formed, if we look to the analogy of *πλοκη*, *μοιη*, *γονη* from *πλεκ-*, *μεν-* (*μιμν-*), *γεν-* (*γινν-*), so that the accredited form *στεγη*, ‘a roof,’ is somewhat anomalous. But the *στοα* is not so much a roof, as a building with a roof; and so it should rather be represented by a derivative from *στογη* than by the mere noun. Now *στογια* would be a legitimately formed feminine adjective, which might well signify ‘a covered way,’ with a tacit reference to some understood substantive as *ὁδος*, just as *πλατεια* signifies ‘a broad-way,’ ‘a street.’ Lastly, the *γ* of *στογια* preceding a vowel *ι* would naturally slip into the *γ*-sound *στοια* (*stoya*), precisely as the Latin language from *magnus* forms a comparative *maior* (= *mayor*) instead of *mag-ior*, which would be more in agreement with the superlative *maximus* (*mag-sumus*); nay, so marked is the convertibility of *g* and *y*, that in the Bohemian alphabet the symbol *g* is solely used for a *y*. Of the three forms *στοια*, *στωα*, *στοα*, we have thought it right to give a preference to the longest, on the very ground that it is the longest, because abbreviation is the usual law of language. Of this, by the way, we have an example in the word just mentioned, *πλατεια*, which passed into use at Rome as *platēa* with the loss of the *i*. But for this feeling we should have stopped at *στογη*, and relied on the fact that the existing *στεγη* is used both for ‘a roof’ and ‘a roofed building.’ In assigning to our supposed adjective *στογίος* the idea of ‘roofed,’ we are only following the analogy of the Homeric adjective *τεγε-ος*, ‘roofed,’ from the neuter *τεγος* (*τεγεσ-*) ‘roof.’

Some Remarks on the Speech Pro Plancio.—(Read Dec. 9, 1853.)—

There are some statements concerning the trial of Plancius in the pages of Drumann's work, 'Pompeius Cäsar und ihre Zeit-genossen,' which seem open to doubt; and Wunder, in his edition of Cicero's speech, in one point gives his sanction to what we regard as erroneous. It is asserted by these two writers (Drumann, vol. vi. p. 65; Wunder's Prolegomena, p. lxx) that the *quaesitor* who presided at the trial of Plancius was C. Alfius Flavius. The cognomen here added to the name of Alfius rests solely on a conjectural reading of Garatoni's, supported by the fact, so far as it can avail, that the surname, Flavius, is at times found in the Alfia gens. In the last chapter of Cicero's oration the judge is addressed, according to the MSS., as *C. Flavi*; and as it appears from the speech elsewhere that the gentile name of the magistrate was Alfius, not Flavius, Garatoni proposed as an emendation *C. Flave*, so that the full name should be C. Alfius Flavius. In making this suggestion, he forgot that the etiquette of the Roman Bar prevented an advocate from addressing a presiding magistrate of high rank (and Alfius was praetor at the time) otherwise than by his praenomen and nomen, C. Alfius. In fact the cognomen, as in its first origin it was commonly founded on a personal allusion, would for some time continue to savour of a nickname. Naso, Capito, Rufus, signified nothing less than Long-nose, Big-head, Red-head. When these were accepted by succeeding generations, all sense of affront had no doubt ceased, and at times we may readily believe that a Roman was proud, rather than otherwise, to carry in his cognomen evidence of his descent from some distinguished ancestor. This would especially be the case when the cognomen was peculiar to the family, as with the Scipios, Sullas, Cæsars. The individual might then even court the being addressed by a surname, but still the cold formalities of the law would long maintain themselves. Hence, when the presiding consul in the senate called upon Cicero to speak, the phrase, we are told by himself, was: *Dic M. Tulli*, no *Cicero*. Or to take precedents more precisely in point, in the Oration pro P. Quinctio, the presiding *quaesitor* is addressed both in the opening and closing chapters as *C. Aquili*, not *C. Galle*; and again in the pro Roscio Amerino, c. 5, we have *M. Fanni*. The same is the case in the speeches in Livy. For example, in xxii. 39, L. Aemilius Paullus the consul is addressed by Fabius at the outset of his speech as *L. Aemili*, although he lays aside the formality of his manner as he warms up, and so at the close calls him in the familiarity of friendship *L. Paulie*, a liberty the more excusable because of the high station of the speaker and the friendly character of the speech. The same Aemilius, after the battle of Cannae, when found wounded in the retreat by Cn. Lentulus tribune of the soldiers, is again addressed in the respectful phrase *L. Aemili* (c. 49); and he in his turn commences his reply with *Cn. Corneli*, not *Lentule*. A few chapters after (c. 53), Scipio in speaking to Metellus says *L. Caecili*. These from a single book of Livy. More examples might easily be found, both in this historian and elsewhere; but it is unnecessary,

as the feeling of scholars will probably be with what has been said. But if neither *C. Flavi* nor *C. Flave* be admissible, what is to be the reading? We answer, without much hesitation, *C. ALFI*, which differs in no great degree from the letters or sound of *C. FLAVI*.

Again, Drumann (*ibid.* p. 65) says that Plancius was acquitted, and his paragraph ends with a reference to a note: "*Ad Fam.* iv. 14 and 15; compare *ibid.* vi. 20; see below, § 92." We have turned to the places thus indicated, and can find no authority for the assertion that he was '*freigesprochen*.' On the contrary, from the two letters of Cicero addressed to Plancius in the year 45 B.C., it appears that Plancius was in exile at Corcyra. The year is fixed by the allusions to the recent marriage of Cicero with Publilia. Now, as the trial is admitted to have occurred in the autumn of 54 B.C., we have an interval of about nine years, which would agree very well with the supposition of his having been convicted. That the punishment which awaited Plancius on conviction was exile, we are told by Cicero himself (c. 3); and as the Licinian law, under which the prosecution was conducted, had been brought forward under the belief that the previously existing laws were of insufficient severity, we may safely assume that the period of ten years' exile, which was imposed by those laws, was at any rate not curtailed in the Licinian. The argument becomes stronger, when it is recollected that Plancius was proceeded against, not merely for bribery, *de ambitu*, but on the charge which the Roman lawyers denoted by the words *de sodaliciis*. This seems to have implied a union of nearly all our modern election offences, bribery no doubt, but also treating, intimidation, and perhaps actual violence. But the chief danger of the offence lay in the practice of organizing an elaborate system of clubs (*sodalicia*) under the pretence of social meetings, by which the offences just enumerated might be effectually perpetrated.

So far we have argued upon the fact of Plancius being in exile in 54; but there appears evidence in some sort that he was residing at Corcyra at an earlier period, and if so, probably for the same cause. It was, of course only the very wealthy who could have couriers sent with letters from Rome to foreign countries, and they too would not lightly incur the expense. Now not only do we find such letter-messengers in the service of Plancius passing between Rome and Corcyra in 54 (*Cic. ad Toranium*, vi. 20, compared with iv. 14), but four years before this we fall in with a slave of Plancius on the same line again performing the same office. On the occasion referred to, Cicero was returning from his province to Rome. After spending a short week (Nov. 9 to 15) wind-bound at Corcyra, he crossed to Brundisium; and on the 26th of Nov. he receives there by the hands of a slave of Plancius a letter from his freedman Tiro, whom he had left behind an invalid at Patrae; and travellers from Patrae to Rome usually took Corcyra and Brundisium in their way. Does not then the appearance of a courier belonging to Plancius upon this route, charged with a letter to Cicero, confirm the view that Plancius was then living in exile at Corcyra? If Plancius was not at Corcyra, why should a courier of his be the bearer of this letter? if he was,

then Cicero would probably so arrange his movements as to pay him at least a passing visit; and this intention made known to Tiro would lead him to send his letter in the first place to the address of Plancius, with the knowledge that if it did not find Cicero there, it would be put into Plancius's letter-bag for Rome, and so forwarded to Cicero.

But it will perhaps be argued that Plancius cannot have been convicted, because a coin given in Eckhel (*Doct. Vet. Num.* vol. v. p. 275) has: "CN. PLANCIUS. AED. CVR. S. C." (thus proving him to have actually held the office of aedile), and yet the trial took place it is affirmed between his election and the time for his entering upon his office. "The people*," says Drumann (p. 46) "decided in favour of [the candidates] Plancius and Plotius, who consequently for the months which yet remained of the year 54 were to be the aediles. However, before they entered upon their office, Plancius was brought to trial." It may readily be conceded, on the evidence of the coin†, that Plancius did act as aedile, especially as the gens Plancia, being plebeian and of no great note, was not likely to have supplied two candidates with the same praenomen Cnaeus for this distinguished office. But we do not know on what authority Drumann asserts that the trial took place at a time intervening between the election and the day for entering upon the office. The aediles, it is allowed on all hands, ought to have been elected in the preceding year, when indeed M. Licinius Crassus, the then consul, held the comitia for the purpose; and if the disturbances in Rome prevented the election from proceeding at that time, nay if, as Drumann observes, the actual election could not be gone through till the summer of 54, it was only the more necessary that no time should be lost after the election. It may be said, however, that a magistrate while in office was not amenable to the courts of law. This argument would have availed for quiet times, but Wunder, in his 'Prolegomena' (p. lxxvii), has pointed attention, on the authority of Cicero (*Ep. ad Q. fr. ii. 9*), to the fact, that the election of praetors was subject to the condition *ut dies lx. privati essent*. This was for the express purpose of leaving them open to the vengeance of the law, if irregularities marked their election; and it seems not unlikely that the Lex Licinia too would adopt an enactment so necessary for its own objects.

We have omitted to notice that Drumann, as it would seem for the purpose of explaining the fact of Plancius being in exile in 45 notwithstanding his alleged acquittal, calls him a supporter of the Pompeian cause, and implies that his forced residence abroad was due to the vengeance of the Dictator Cæsar: "(Er) lebte erst

* "Das Volk entschied für Plancius und Plotius, welche also in den noch übrigen Monaten des J. 54 Aedilen sein sollten. Ehe sie jedoch ihr Amt antraten, erschien Plancius vor Gericht," &c.

† The coin has on one side what Visconti and Eckhel believe to represent a head of Diana, the more so because an inscription exists with the phrase *Diana Planciana*, proving that the worship of Diana specially belonged to the family of Plancius. On the reverse of the coin too we see what confirms this, a bow, a quiver, and what Eckhel calls *capra silvestris*, either an ibex or chamoise, for the horns seen on the coin would suit either.

später als Pompejaner unter Cäsars Dictateer in Corcyra im Exil" (p. 65). For this assertion we cannot find the slightest foundation, and Drumann gives no authority beyond the references already quoted. No one can read the speech of Cicero without the impression that he had a bad case. It is to a great extent of a supplicatory character, and abundant stress is laid upon what Romans must owe to Plancius for his generous treatment of Cicero when in exile. The unqualified tone in which the orator thus dwells upon his obligations to Plancius contrasts somewhat amusingly with the sneering manner in which he speaks of those services in his letters to Atticus, &c., written at the time. The tenor of his letters (ad Att. iii. 14 and 22, ad Fam. xiv. 1) then ran: "Plancius is very attentive to me; he won't let me leave Thessalonica for any other part of Greece; and hopes, good man, that his and my return may coincide, just that he may share in the *éclat* of my entrance into Rome." On the other hand, all that we know positively of Plancius, subsequently to Cicero's speech, is the fact of his exile. If then we *must* come to a conclusion upon the result of the trial, the probability is in favour of a conviction. At any rate, let those who maintain his acquittal produce some sort of evidence in support of their view.

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The Rev. T. OSWALD COCKAYNE, M.A., in the Chair.

The Rev. J. Llewellyn Davies, M.A., Fellow of Trinity College, Cambridge, Incumbent of St. Mark's, Whitechapel, was elected a Member of the Society.

The following paper was read:—

“On Words admitting of being grouped around the Root FLAP or FLAK.” By Hensleigh Wedgwood, Esq.

In tracing the origin of words apparently related to each other, it often happens that we are finally conducted, not to a single root, but to several distinct articulations, having equal appearance of originality, yet bearing a general resemblance to each other, in consequence of being formed by imitation of the same class of natural sounds. Thus an extensive class of sounds, ultimately arising from the sudden compression and release of small portions of air, as in the flapping of a loose sheet, the cracking of a whip, the collision of flat surfaces, the agitation of liquids, or the like, is represented with equal verisimilitude by the syllables *clap, clak, clat, flap, flak, flat, slap, slak, slat, lap, lak, lat*, and hence an infinite variety of words formed by the insertion of a nasal, an alteration of the vowel, an exchange of the spirant *p, t, or k*, for the corresponding sonant *b, d, or g*, the adoption of a frequentative form, or other modifications, according as the peculiarity of the idea to be conveyed or the genius of the language may require. The imitative term is first applied to the sound itself, then to the action by which the sound is produced, to the instrument producing it, or any analogous object, to the conditions or quality tending to give rise to such an effect; it is then applied (generally with more or less modification) to particular objects or actions in which those qualities and conditions are exemplified in an eminent degree, and the same operation is repeated with a constant tendency to fresh modification of the root, as a new variety of meaning is developed, until all resemblance in sound is exhausted, and the connexion of meaning is only to be traced by the establishment of a long succession of intervening stages.

It is proposed in the present paper to confine our attention to such of the derivatives from the foregoing roots as can be traced to the idea of a sheet or analogous object flapping or fluttering in the air and slapping against the surrounding objects. The feature most obviously essential to the exhibition of a flapping or slapping action is a loose, unstretched, unfixed condition of the instrument, and such consequently is the character most frequently represented by the simpler forms of the root. The adjectives so originating are next applied to designate the vital or moral conditions which exhibit

themselves in a loose condition of the agent, appearing in the signification of weak, washy, liquid, languid, lazy, without vigour, faded, withered, hanging down, bagging, untidy, slovenly, dirty. Then, as a loose cord or sheet flutters in the air or hangs down and trails upon the ground, numerous verbal forms are found in the signification of wavering, dangling, moving backwards and forwards, going about without a set purpose, or of tending downwards, trailing, dragging, sliding, and again in the sense of making a thing loose, separating the connexion by which it is held, letting it go, deserting it. Such significations as these are common to most of the radical forms indicated above; the more particular applications may be traced with greater advantage in connexion with the words by which they are actually expressed.

The sound made by the concussion of a loose sheet in the air is most aptly represented to an English ear by the syllable *flap* or *flag*, and thus to FLAP is applied to the action by which such a sound is produced, and a *flap* to the instrument by which an analogous action can be accomplished, to any soft or pendulous object confined on one side and free on the other, as the flap of a hat, of a coat, or even of a hard object like a table. To FLIP represents a smarter, quicker action than *flap*, as a blow struck with the corner of a towel or a handkerchief, or the lash of a whip. When applied to the action of one finger suddenly released from the thumb, it is written FILLIP. The older Dutch has *flabbe*, a slap in the face, a fly-flap, G. *fliegenklappe*; G. *flabbe*, a drooping, hanging mouth, chops (Küttner); E. FLABBY, soft, hanging, without stiffness. The Fr. *faible*, formerly *floibe* and *floible*, the origin of our FEEBLE, Prov. *fiebes*, Romaunsch *flaivel*, It. *fievole*, seem identical with E. *flabby*. The Du. has *flabberen*, for the flapping of the sails or the action of the wind upon them (Weiland). The Lat. *flabrum*, a gust of wind (analogous to the Isl. *flapr*, ventus inconstans), as well as *flabellum*, a fan, are probably to be referred direct to the same root rather than to *flare*, to blow. The insertion of a nasal gives Fr. *flambe*, a flag or water-plant with broad flapping leaves; *flamber*, to blaze, to flame. The last would doubtless in general be derived from Lat. *flamma*, but it preserves in a lively manner the sense of flaring, wavering (compare *flamberge*, a sword, that which is brandished), and perhaps it indicates the origin of the word *flamma* itself, as we shall subsequently find several words of like signification derived from the wavering motion of a flame. The Bohem. *plapolati*, to flap (as a flag), to fly, to blow, to move quickly, to blaze, to burn, seems to be the origin of the more contracted *plati*, to flare, to blaze, and of *plamen*, a flame, apparently identical with Lat. *flamma*.

The flapping sound of a loose sheet may be imitated as well by *flack* as by *flap*. We have accordingly Fr. *flac* for the sound made by clapping of hands, also "a slat, flap, slampe or clap given by a thing that is violently thrown against a wall" (Cotgr.); *mettre à la flac*, to empty a purse, to make its sides flap together. A FLAG is a piece of cloth flying loose and flapping in the wind; also a water-plant with broad flat leaves; to *flag* is to hang loose, to fade, to

weary, corresponding exactly to Lat. *flaccere*, whence *flaccus*, flapped; *flaccidus*, FLACCID. Fr. *flaque*, *flache*, weak, feeble, faint, flaggie (Cotgr.). The addition of the nasal gives Fr. *flanc*, E. FLANK, the soft part of the body below the ribs, as in G. from *weich*, soft, die *weiche*, the flank; from Pol. *slaby*, soft, *slabina*, the flank. A FLOCK of wool, &c. is probably so called from its loose puffy texture, and the It. form *fiocco* is essentially the same with *fioco*, weak, faint, feeble. As a flock of wool or of hair coheres together, to *flock* came to signify to assemble together, and hence a *flock* of sheep or the like. The Swed. *flock-silke*, G. *flock-seide*, is loose unspun silk. In It. *flosso*, *floscio* (Patriarchi), faint, flaggy, weak, the *k* sound passes into a sibilant, as in the Fr. *flaque*, *flache*, and hence E. FLOSS-silk. In like manner the Dan. has both *flokke* and *fosse*, to ravel out. The comparison of Fr. *flache*, limber, flaggy, drooping, with *fléchir*, to bend, would seem to show that Lat. *nectere* with its numerous derivatives is another offshoot of our stock.

The direction of the attention to the wavering reciprocating action of a flapping object has given rise to numerous words signifying action of such a nature, or the object in which it is exhibited. Thus in O.-E. to FLACK, to beat, to move to and fro—

Her colde breste began to heate,

Her herte also to *flacke* and beate.—Gower in Richardson.

Sw. *flacka*, to go to and fro, to tramp about; *flåksa*, to flap the wings; *flåkta*, to blow, to fan, to flutter, to wave; G. *flackern*, to flutter, to gad about, to FLICKER; Dan. *flagre*, to move to and fro as hair wavering in the wind, a bird flapping its wings, to FLARE as a candle (as O.-E. *smoor* from *smother*). The Dan. verb is identical in form with Lat. *flagrare*, to blaze, to burn, in which the signification is restricted to the wavering action of flame. The same application of the root in a simpler form gives Gr. *φλεγω*, to burn. A somewhat different application gives Bohem. *flakati*, to FLOG; Lat. *flagrum*, *flagellum* (related to root *flag*, as *stabrum* and *stabellum* to root *stab*), an instrument of flogging; Pl.-D. *fegel*, a wing, a FLAIL, instruments of a flapping action in flying or in threshing. In the corresponding Fr. word *fléau*, a flail, a scourge, the beam of a balance, twigs of a tree, the signification is extended to other examples of wavering movement. In the compounds *infigere*, *configere*, the root appears in form and signification analogous to E. FLING, to do anything with a sudden exertion; Isl. *flengia*, to flog; Pl.-D. *flegen*, A.-S. *fleogan*, Swed. *flyga*, Dan. *flyve*, to FLY. Hence many derivatives: Dan. *flyg*, Pl.-D. *flügge*, ready to fly, FLEDGED; G. *flug*, flight, or, in heraldry, wings; *flunke*, a wing, but now applied to the FLOCKS of an anchor, also called *fluhe* or *anker-fliege*; G. *flügel*, a wing; *flügelmann*, a FUGLEMAN.

From the notion of flying like a bird, it was a natural step to flying away, FLERING before an enemy, making one's escape, and the two ideas were early distinguished by verbal modification. Thus we have Isl. *fluga*, to fly; *flya*, to flee. The Lat. *fugere* is used only in the latter sense, though it would seem from the G. *vogel*, a fowl, that the same modification of the root was once used in the

sense of flying. For it can hardly be doubted that *fugere*, like the modern *fugleman*, as suggested by Professor Key, has lost an *l*. So we have G. *fittich* and *fittich*, a wing; D. *plaveien* and *paveien*, to pave; *plattijn* and *pattijn*, a skate; E. *blotch* and *botch*, *flaggy* and *faggy*. Fr. *flosche* is translated by Cotgr. *faggie*, weak, soft, as a boneless lump of flesh, and thus to *FAG*, to weary, to work hard, must be taken as a modification of the verb to *flag*, to hang down, to fade. Thus in Devonshire they speak of *vagging* (i. e. *fagging*) in the wind, for flapping or flagging.

In like manner the loss of an *l* from forms like *flog*, *flicker*, *flackern*, gives *fick-fack*, which is generally used in Holland, Sweden, and Germany for rapid to-and-fro motion. Sw. *fick-fack*, sleight of hand, des tours de passe-passe (Nordforss); *fick-facken*, factitare, agitare (Kilian), to fidget, to move about without any apparent end, to play tricks (Küttner). *Ficken*, *fickelen*, to whip (Kil.). A.-S. *ficol*, *FICKLE*, versatile, easily swayed backwards and forwards; Swiss *figgen*, *fieggen*, *fienggen*, to move from side to side, to *FIDGE*, to *FIDGET*; Isl. *fiuka*, Dan. *fyge*, to blow about with the wind, whence *sne-fog*, a snow-storm, and our *fog*, a mist driven by the wind.

The G. *fackeln*, to be ever in motion, to fidget, to make a fuss, to flare, to blaze, whence *fackel*, a torch, brings the Lat. *fax* within the sphere of our root. Between *flackern* and *fackeln* there is much the same relation as between Dan. *flunke*, to sparkle, and G. *funkeln*, and in the latter we see an example of the mode in which the passage is clearly made from a form commencing with *f*, to one in which the *l* has entirely disappeared. Thus G. *flackern*, E. *flicker*; G. *flinkern*, *flinken*, to glitter or sparkle; *flink*, smart, lively, quick; Dan. *flunke*, G. *funkeln*, to sparkle; *funke*, a spark; are obviously different stages in the development of a common root.

In like manner are connected E. *blab* and *babble*, G. *plappern* and *papern*, to babble; *plantschen* and *pantschen*, to dabble; Gael. *pleadhag* and E. *paddle*; Gael. *plodach* and E. *puddle*: and a similar loss of an *l* from a form like the Bohem. *plapolati* would explain Lat. *populus*, G. *pappel*, a *POPLAR*-tree (like Fr. *tremble*, an aspen), from the tremulous motion of the leaves; *papilio*, a butterfly, in some parts of Germany called *fletersche*, from its fluttering mode of flying; Lat. *pappus*, thistle-down, from being blown about by the wind; Bohem. *paper*, down, and It. *papero*, a gosling, from being covered with down.

It is impossible to separate Dan. *flagre*, Du. *flaggeren*, G. *flackern*, from G. *fladdern*, *flattern*, to *FLUTTER*, flicker, move about irregularly, waver; G. *flittern*, to quiver, glitter, shine; Du. *fladder*, *vledderen*, to flutter, flap (compare *vledermuys*, Swed. *flodermus*, Dan. *flaggermuus*, mus volitans, a bat); Sw. *fladra*, to flutter, waver, flare, blaze; Swiss *fladern*, to blaze up. Isl. *fladra*, is said of a dog wagging his tail, and secondarily in the sense of *FLATTER*, blanditiis fallere, in the same way that *wheelde* is from G. *wedeln*, to wag the tail. Du. *flodderen*, to hang loose about one (as clothes), to tramp through snow and wet, with the insertion of a nasal becomes E. to *FLOUNDER*; Swiss *flodern*, *pflodern*, *fludern*, to flutter, to bustle, to hang loose about one; *floder-hosen*, loose bag-

ging trousers; *pflodi*, a sloven. Nor are these less manifestly connected with G. *schlottern*, to swag, wobble, dangle, tremble; *schlotterig*, swagging, wobbling, slapping, tottering; *schlotter-hosen*, Du. *slodder-hosen*, wide bagging trousers; *schlotte*, a loose frock, slop; Du. *slodderer*, an untidy negligent person, a SLATTERN; Pl.-D. *slatte*, *slodde*, a rag, tatter; Du. *slodde*, sordida et inculta mulier, a SLUT.

To return however to the forms with an initial *f*: the Fr. frequentatives *flofoter*, *fofeler* (equivalent to the E. forms *flatter*, *fitter*, *futter*), to surge or wave up and down, also to make a surging, bubbling, or tempestuous noise (Cotgr.), lead to the simple *flotter*, to waver in the air, swim aloft upon the water, to FLOAT, whence *flots*, waves; *flotte*, a FLEET, or collection of vessels borne on the face of the water. The corresponding Isl. *fiota*, Dan. *fyde*, to FLOW, whence Isl. *fiot*, Dan. *fod*, a river, lead to E. FLEET, a creek, FLEET, swift, rapid, and FLOOD, an excessive flow of waters.

G. *flittern*, to tremble, quiver, glitter, shine; E. FLIT, to move from place to place, to change one's residence; G. *flittich*, a wing, from the rapid flapping motion, also the flap of a coat. As *flittich* passes into *fittich*, it is possible that *flederen*, to flap, may be the origin of FEATHER: compare *feder-wisch*, a goosewing or feather brush for dusting furniture.

The imitation of the sound given by the flapping of a loose sheet, with an initial *sl* instead of *f*, gives Pl.-D. *slapp* as well as *slakk*, loose, unstretched; Du. *slap*, latus, flaccidus, languidus, marcidus, fluidus (Kil.); Isl. *slap-eydr*, lop-eared; Du. *slappelick te werke gaen*, to go lazily to work, indormire causæ (Kil.). Hence as sleep is the condition in which the absence of exertion reaches its acme, Du. *slaepen*, obstupere, torpere, dormire (Kil.), to SLEEP.

Pol. *slaby*, faint, weak, feeble. Swiss, *schlabb*, loose, dragging; *abschlabbig*, swagging, hanging down; *schlabbete*, *schlappete*, *geschlapp*, washy drink, SLOPS. Lith. *szlapas*, wet, moist; *szlapokas*, moist, sticky; Isl. *slapp*, Ir. *slaib*, mud, dirt; Dan. prov. *slamp*, slush, melted snow; G. *schlamm*, mud, dirt, mire. Hence probably G. *schleim* and our SLIME, the same connection appearing to hold good between Lat. *limus*, A.-S. *lam*, loam, mud, and E. *lime*, properly any viscous substance employed to hold bodies together.

Isl. *slapa*, to flag, to slack; *slepia*, to fade, to rot; *slöpuqr*, squalidus, slovenly; Gael. *slaopach*, trailing, drawling, slovenly, lazy; *slaopair*, *slaopag*, a slovenly fellow, a slut. From the hanging down of a loose rope, E. SLOPE, to tend downwards; N.-E. *slap*, a sinking between hills.

Du. *slobberen*, to bag or flag, to be loose or flaccid (synonymous with *slodderen*, *flodderen*, *schlottern*, above-mentioned); *slobbe*, a SLOP or loose article of dress; *slap-hosen* or *slomp-hosen*, wide trousers. G. *schlumpen*, to hang very loose or slack; *schlampig*, *schlumpig*, slack, loose, slovenly; *schlampe*, *schlumpe*, *schlampampe*, a slut.

From *slap*, loose, the Swedes have two forms of the verb, *släpa*, to trail, drag along the ground, and *släppa*, to loosen, let go. The E. neuter corresponding to both of these forms is SLIP, signifying in

accordance with the first, to slide, move along a surface with a continuous motion, and with the second, to go loose, unrestrained, unimpeded. A SLIPPER, G. *schlupp-schuh*, is a shoe which can be put on and off without resistance. In ordinary G. the more usual form of the adjective is *schlaff*, and while from *schlapp* is formed *schleppen*, to drag, from *schlaff* in like manner are formed *schleifen*, to drag or trail, to slide, to slant, to sharpen a knife; *schleife*, the train of a gown, a dray or sledge, a noose or slip-knot; *schliefen*, to slip through a hole or the like; *schlauf*, a muff into which one slips his hands; Du. *sloef*, lentus, piger, homo sordido cultu, incultis vestibus et moribus dissolutis, a SLOVEN; *sloef*, a loose, coarse dress, a *slop*; *sloef-hosen*, bagging trousers; *sloef*, *sloove*, replicatio, velum, tegmen, exuviae, folliculus; *slooven de mouwen*, reflectere manicas, to turn up one's SLEEVES, originally the cuffs or part flapped or slapped back, equivalent to Sp. *solapo*, the flap or facing of a garment, the part of a dress 'qui se double sur l'autre'; Isl. *slíofr*, Dan. *sløv*, languid, dull, blunt; E. SLEEVE-silk, flock silk, loose, not spun into threads; hence a confused mass of unwound thread, as in Shakespeare's "ravelled *sleeve* of Care."

E. SLOW, properly unstrung, without life or energy, then taking a long time to do a thing (whence SLOTH, an absence of energy or exertion), is in form nearly equally related to *slapp* and SLACK. From the latter of these forms arise E. to SLAKE, to slacken or take away the strength or force of thirst, fire, &c.; Sw. *sloka*, to droop, to trail, to hang down, to SLOUCH; *slok-bjork*, a weeping birch; *slok-hatt*, a hat with falling brims, a *slouch-hat*; *slokig*, flagging, slouching, slovenly; prov. Dan. *slok*, *sluk*, slack, loose, downcast. Dan. *sluk-öret*, lop-eared; prov. E. *slack*, a valley (as *slap* above-mentioned); G. *schleichen*, Pl.-D. *slicken*, Du. *sleiken* (corresponding to *slak*, as *schleifen*, *schliefen*, to *schlaff*), to slip, to creep, to SLINK, while Swed. *slinka* is to hang loose, to flag, to dangle, to shake; *slankig*, loose, unstretched, flaccid; *slankig hatt*, a slouching hat; G. *schlank*, pliable, flexible, and hence slender; *schlänckern*, to swing, to dangle; Sw. *slingra*, to roll like a ship, to twist, to slip; *slinga*, a noose or slip-knot, *slinga*, to twist; E. to SLING, to cast with a whirling motion of the arm; G. *schlingeln*, to loiter or saunter about; *schlingel*, a loiterer, a sluggard; Pl.-D. *slunkern*, *slakkern*, to waggle, joggle; *slakkern*, *schlakkig* wetter seyn, to rain long, to trapes in the mud and wet; prov. E. *slaching*, idling; to SLUG, to be without energy, slow; SLUGGARD; G. *schlauch*, a loose skin or case, as the skin of an onion, leather bottle, hose for a water pipe, &c. (corresponding to *schleichen*, as Du. *sloef* to *schleifen*); E. SLOUGH, the loose skin of a serpent or that which separates from a wound; also a deep mass of mud, in which sense it may be compared to the W. *llaca*, mire, slop, mud, from *llac*, slack; SLAG, the scum which separates from melted iron as a *slough* from a wound.

The passage of the final *k* or *g* into an *s*, *t* or *d*, gives Swiss *schluss*, loose, wearied, dull; *schlassem*, wet snow, SLUSH; prov. Dan. *sluus*, SLEET; Swiss *schlussmen*, to thaw a little, to become wet, soft, to fade; prov. E. SLATTERY (corresponding exactly to the Pl.-D. *slakkig*

above-mentioned), showery, sloppy weather; Isl. *sladda*, to trudge through wet and snow; prov. E. *SLADE*, to drag (analogous to Swed. *släpa*), whence *SLED*, *SLEDGE*, and the neuter to *SLIDE* (analogous to *slip*), *SLITHER*; Gael. *slaodach*, trailing, dragging, clumsy, lazy, slovenly; *slaodag*, a slut; Swiss *schlodig*, slovenly; Dan. *slude*, *sludske*, *sludre*, to do a thing carelessly, lazily, to *SLUBBER* it over (compare Du. *slodderen*, *slobberen*, to bag, flag, to be loose or flaccid), to *SLUR* it over; Du. *sluus*, *slons*, *slus*, loose, homo ignavus et dissolutus; Pl.-D. *slunten*, rags, tatters; prov. Dan. *slendt*, joggling, loose; E. *SLENDER*, like G. *schlank*, originally doubtless pliable, then thin, lanky; G. *schlenter*, Swed. *slentra*, to dawdle, loiter, go to and fro, *SAUNTER*; prov. Dan. *slunte*, *sluntre*, to work lazily, to be slovenly, negligent; Piedmontese *slandra*, *slandrassa*, an idle slovenly woman.

Again, it will be found that a large proportion of the foregoing words with an initial *fl* or *sl* have corresponding forms with a simple *l*. Thus W. *llabio*, to slap; *llab*, a flag, a stripe; *llabi* or *llabwst*, a lank clumsy fellow, a *LOOBY*; *lleban*, a long gangrel, a tall lubberly clown; Berri *lapeau*, a lazybones; Romaansch. *lappi*, a simpleton; Sp. *lapo*, a blow with the flat of a sword; E. *LAP*, anything hanging and flapping, as the dew-lap of an ox, the *lap* of a gown, which is properly the part hanging down in front, then the hollow covering the knees when sitting; the *lappets* or *flaps* of the coat; Du. *lapken*, the flap or lobe of the ear, dew-lap of an ox; *lap*, a loose piece of cloth cut off, whence *lappen*, to patch. A *LAP-wing* is a bird which flaps its wings in a remarkable manner in flying; to *lap*, or in the N. of Eng. to *wlap*, to fold over, apparently the origin of the It. *involuppare*, Fr. *envelopper*, to *ENVELOP*. Lat. *labium*, Gael. *lab*, a *LIP*; Gael. *lab*, *laib* (like *slaib*), dirt, mire, a swamp, a bog; *laban*, mire, dirty work, drudgery; *labanach*, a labourer, dauber, slovenly fellow; whence perhaps may be explained Lat. *labor*, *LABOUR*, as well as *labi*, to slide; and a similar connection may be observed between the Du. *slibbe*, *slibber*, mud, dirt, and *slibberen*, to slide, to slip; to *LAFE*, to walk about in the mud, to go slovenly or untidily (Halliwell). To *LOB*, to hang down; Lat. *lobus*, the lap of the ear, *LOBE* of the liver; *LOB-eared*, with hanging ears; Swiss. *lampen* (as *schlampen*), to hang down, to fade; *lampig*, *lampelig*, loose, soft, hanging down, withered; *gelamp*, a trailing garment; *lamp-ohr*, a hanging ear; Fr. *lambeau*, a tatter; G. *lumpen*, rags, tatters; W. *llipau*, to flag, to grow faint and lank, to hang down, to droop; *llipa*, soft and slack, withered, flagging, flapping; E. *LIMP*, flaccid, without inherent strength (whence to *LIMP*, to go lame), *LIMBER*, pliant. Then as *fléchir*, to bend, from *flache* above-mentioned, the Gael. *lub*, to bend, must be referred to the present root, as well as E. *LIMB*, an articulation or bending of the body. Again, from the foregoing *lamp* in the sense of loose, soft, hanging down, we easily pass to the Piedm. *lam*, slack, loose; Du. *lam*, *laem*, weak, languid, without vigour, and hence *LAME*; *lam-oore*, flaccidus; *lamme leden*, membra dissoluta; *lam-suchtig*, paralyticus; *lam-slaen*, enervare verberibus; prov. E. to *LAM*, to beat severely; Du. *lamen*, diminuerere, debilitare, mutilum reddere, remittere alicui quod debetur; *lanmelick*, languidè, remissè,

cunctanter, segniter; Swiss. *lummern*, to lounge, to slug a bed. G: *lummer*, slack, soft, loose; *lummel*, a LUBBER, sluggard. Then as many kinds of things become flaccid as they warm, the two ideas are frequently connected together. Thus D. *laf* (corresponding to G. *schlaff*), flaccid, languid, insipid, lukewarm; *lauw*, tepid; Swiss *lab*, *lüb* (to be compared with *flabby*), lukewarm; Swiss *lau*, warm enough to thaw, *laues* wetter, mild and hence calm weather (Du. *laf-weder*); G. *flau*, weak, faint, vapid, slack. The transition of signification from warmth to the absence of wind, shelter, connects the Du. *laf*, Swiss *lau*, with A.-S. *hleow*, warm; *hleow-stede*, a sheltered place; Du. *luuw*, sheltered from the wind; *luuwen*, to cease blowing; A.-S. *hleao*, *lēa*, shelter.

Corresponding to the form *slack* are W. *llac*, *llag*, slack; *llaca*, mire; prov. E. *lache*, a muddy hole, a bog (Halliwell); W. *llacio*, to slacken, to droop; *llagu*, *lleigio*, to flag, to lag; Gael. *lag*, weak, languid, faint; *lagaich*, to fatigue; Gael. and Icel. *lag*, a sinking, a hollow, a dell, in the same sense in which we have seen both *slap* and *slack*; then as the slack of a rope lies *low* and trails upon the ground, Icel. *lagr*, Sc. *laigh*, *law*, *LOW*; E. *LAG*, to drop behind, to be slow; *LANK* (like G. *schlank*), properly too weak to stand stiff of itself, without inherent strength, long, slender; Lat. *languere*, to fade, to be without life and spirit, to *LANGUISH*; Goth. *laggs*, *LONG*, i. e. protracted, drawn out (to be illustrated by Kero's 'sint *kelongit*, relaxantur'); to *LINGER*, to drag on, to lag or languish; Bav. *lung*, soft; E. *LUNGS*, from their loose, soft texture, also called *lights*, for a similar reason, and in Fr. *mou*, from *mou*, soft; Swiss *lug*, *luck*, loose, slack; *luggen*, to be loose—das seil *lugget*, the rope slacks; E. *LUG*, to trail, to drag, whence *lug*, the hanging ear of a pig, &c.; Pl.-D. *luggern* or *lungern*, to *slug* in bed, to loiter, to saunter; Du. *lunderen*, cunctanter agere; Pl.-D. *lugger-bank* or *lunger-bank*, a couch; then from the notion of being slack, without exertion, A.-S. *licgan*, to *LIE*.

On the other hand, the G. *luck*, *lugk*, loose, not tight, leads to *lücke*, a faulty opening, a gap; *lückig*, full of holes, breaches, chinks, or chaps (Küttner), *LEAKY*; Du. *lecke*, *leke*, a leak; *lecken*, to drip, whence *lecke*, *LYE*, *lixivium excolatum* a cineribus (Kil.). The notion of leakiness, want of tightness, affords a natural type of deficiency in general, whence Du. *laecke*, defectus, vitium, vituperium (Kil.), and E. to *LACK*, to blame, to cast up his faults upon one. To *LACK*, to want, may be explained direct from the notion of slackness, which is constantly used to express deficiency of action; hence *laecken*, minuire, decrescere, deficere paulatim, deesse, consumi (Kil.).

Again, Picard *laque*, slack; *laquer*, to be slack; Fr. *loque*, a rag, tatter, from hanging loose and fluttering in the air; G. *locker*, loose; Dan. *logre* (applied to a dog), to wag his tail, whence may be explained Isl. *loga*, to blaze, *log*, E. *LOW*, a blaze, viz. as standing in the same relation to *logre* (the proper import of which is obviously to express wavering motion) which Gr. *φλεγω* bears to Lat. *flagrare*; prov. E. to *LOGGER*, as Fr. *locher*, to shog, shake, wag, make a noise as a thing that is loose (Cotgr.); *loquet*, the LATCH or snecket of a

door, from moving up and down; Lat. *laqueus*, Fr. *laqs*, a slip-knot, snare or gin, latch of a door, LATCHET of a shoe (Cotgr.), all of them instruments of a similar kind of motion. Hence A.-S. *gelaccan*, O.-E. to LATCH, to take, and not *vice versd*; Bav. *latschen*, *letschen*, *lotschen*, to be loose; *verlatscht*, loose, flaccid, sloppy; *latschi*, a soft undetermined person; It. *laccio*, Sp. *lazo*, Fr. *laisse*, *lacet*, a slip-knot, running cord, LEASH, LACE; Swiss *lundschi*, soft, tender; *luntsch*, a sloven, slut; Pl.-D. and Bav. *lunzet*, loose, soft, slow, sleepy; Swiss *luntschen*, to bag, hang loose, to LOUNGE, or loiter about; Bav. *lunzen*, *lunzeln*, to slumber; Pl.-D. *lunschen* (like to limp from limp, flaccid), to go lame, to halt.

The passage of a final *k* into *s* is often facilitated by the previous insertion of the latter, either before or after the *k*, as in Lat. *laxus* (= *lak-s-us*), It. *lasco*, Gael. *leasg*, W. *llesg*, slack, faint, sluggish; G. *leschen*, to put out, to slake, slacken the force of; Prov. *lasc*, *lasch*, Fr. *lâche*, loose; prov. or O.-E. *lash*, soft, loose, as a soft egg, slack, dull; *lask*, looseness of the bowels; *lusk*, a lazy fellow; to *lusk*, to slug; W. *llaes*, LOOSE, slack, trailing; *llaesu*, to hang down, flag, grow faint and lank; *llaes-glust*, a long hanging ear; Gael. *lasach*, loose; Icel. *las*, *los*, solutio, debilitatio; *lasinn*, tired, weak, ragged; Dan. *las*, a tatter; Bav. *lass*, *lassig*, slack, unstretched, slow; It. *lasso*, Fr. *las*, weary.

Corresponding to the Fr. and It. forms *lâche* and *lasco* are the verbs *lâcher*, to loose, slacken, release, and *lasciare*, properly to let loose, to leave freedom to the action of another, then to permit, to desert, while from the Teutonic modification *lass* are derived Fr. *laisser*, to let loose, to permit, It. *lassare*, to fatigue, and also to leave, to permit. In like manner it would seem that the Lat. *linquere* must be derived (as *fing* from *flak*) from the root *lak* in the sense of *loose*, the Gr. *λειπω*, *λιμπανω*, from the equivalent root *lap*, and the Icel. *leifa*, to LEAVE, from *laf*, extant in the same language in the sense of *slap*, *flaccid*.

The notion of looseness, absence of connexion, separation, and hence deficiency, privation, emptiness, is expressed by the Goth. *laus*, G. *los*, A.-S. *leas*, and the E. termination LESS. Buendra *leas* (Cædm.), void of inhabitants; breath-less, wanting in breath, scant of breath, in Gael. *lag-analach*, literally slack of breath, from *lag*, and *analach*. The idea conveyed by the comparative LESS itself, formerly written *lass*, is closely analogous, being merely a generalization of the idea of slackness considered as diminishing the vigour of action. From Goth. *laus* we have *liusan*, to LOSE, i. e. to become loose from, to separate from. The passage of the *s* into an *r* gives G. *verlieren*, whence E. LORN, FORLORN, lost, desolate.

On the other hand, the equally common passage of an *s* into a *t* leads from O.-H.-G. *laz*, slow, torpid, LAZY, to Goth. *lats*, slow, Icel. *latr*, lazy, E. LATE. In like relation to O.-H.-G. *lâzan*, *lazzen*, G. *lassen*, are G. *letan*, A.-S. *letan*, to permit; E. LET, to permit, to give freedom of action, and also as Goth. *latjan*, to delay, to impede. From *latr* the Icel. has *latra*, torpere, to slug (explaining perhaps the Lat. *lateo*), and *lotra*, lente et segniter ingredi, to LOITER. The G. has

lotter (like *locker*), *loder*, loose, physically and morally (leading to O.-E. *lither*, *luther*, loose, bad; LITH, pliable; LITH, a limb); *loder*n, *lottern*, *lotti*n, *loit*n, to joggle (like *schlottern*, *schlaudern*), to be loose, to waggle, to go about without a purpose, *loiter* (Schmeller); *lotter-bank*, like *lugger-* or *lunger-bank*, a couch. In ordinary G. *loder*n, which properly signifies to move lightly to and fro, is commonly used in the sense of to blaze, to flame, to glimmer.

English Words included in the foregoing Paper.

flap,	fog,	slug,	lubber,
flip,	feather,	sluggard,	lee,
fillip,	poplar,	slough,	lag,
flabby,	flutter,	slag,	linger,
feeble,	flitter,	slush,	long,
flame,	flatter,	sleet,	lungs,
flag,	flit,	sled,	languish,
flaccid,	flounder,	sledge,	low,
flock,	float,	slide,	lank,
floss,	fleet,	slither,	lie,
flack,	flood,	slubber,	latch,
flank,	flow,	slur,	latchet,
flicker,	slap,	slender,	leak,
flagrant,	sleep,	saunter,	lye,
flare,	slop,	looby,	lack,
flog,	slime,	lap,	leash,
fling,	slope,	envelop,	lace,
flail,	slip,	lob,	leave,
fly,	sloven,	lop,	loose,
fledge,	slut,	lip,	lazy,
flook,	slattern,	labour,	let,
fugleman,	sleeve,	limp,	late,
flee,	slow,	limber,	lose,
fowl,	slack,	limb,	lorn,
fag,	slake,	lithe,	forlorn,
fickle,	slouch,	lith,	less,
fidge,	slink,	lame,	loiter,
fidget,	sling,	lam,	lounge.

PHILOLOGICAL SCRAPS.

Circumforaneus; *Circulator*; *Cento*; on the *Etymology* of.—(Read January 27th, 1854.)—The adj. *circumforaneo-* is referred by our lexicographers to the sub. *foro-* (nom. *forum*) as its origin. This seems erroneous, for although the Latin vocabulary has instances in which an adj. is so formed, as *medi-terraneo-* from sub. *terra-*, yet still more numerous is the formation from verbs, as *circumcid-aneo-*, *succid-aneo-*, &c. In the present case a derivation from the vb. *circumfer-* is better suited to the usages of the word. The passage in Cic. ad Att. II. 1—aere non Corinthio, sed hoc circumforaneo obruerunt—

admits of no more idiomatic translation than "current money, money in common circulation." Now the verb *circumferri* is itself used in this very sense, as—Quint. II. 15: *Si ars quae circumfertur ejus est*—'if the treatise in common circulation be really the work of Isocrates.' See also the passages which speak of 'current reports,' &c., quoted by Forcellini from the younger Pliny and Columella. Secondly, the expression *circumforanea domus* (Apul.), 'a moveable house,' corresponds most accurately to the Herodotean *περιφορηα οικηματα*. As regards the phrase *circumforaneae hostiae*, we have only to refer to the well-known use of the verb *circumferri* in lustrations, Plaut. Amph. II. 2. 144, Lucil. ap. Non. 261, 27, Virg. Aen. vi. 229, and Serv. *ad locum*. Lastly, the use of this adjective with *pharmacopola* Cic. p. Clu. 14, *lanista* Suet. Vit. 12, *mendicabulum* Apul., *monachus* Hieron., agrees well with the translation 'itinerant'; and indeed such translation is better suited to the last two passages than any reference to the forum. Surely then we may set aside the forced interpretation given to Cicero's *c. aes* by Forcellini: "feneratitium seu fenore sumptum; nam circa forum tabernae erant argentariorum, qui artem feneratoriam exercebant." And indeed, in reference to the use of the word with *hostiae*, Andrews (no doubt after Freund), forgetting his own derivation from *forum*, says, ("Cf. *circumfero*, no. 2, c.") What is here said is consistent with the supposition that a possible substantive *circum-for-a* (= *περιφορη*-) may have stood between the verb *circumfer-* and the adj. *circum-fora-neo-*.

Circulator is a word of somewhat ambiguous origin. If derived from the verb *circula-ri*, it would probably mean one of those well-known characters in society, who are fond of collecting a knot of listeners round them while they exhibit their power of haranguing, the conversationalists par excellence. See the passages where the verb occurs in Seneca's writings. But as the sub. *circulator* seems always to carry with it the notion of an itinerant mountebank, the *pharmacopola circumforaneus* of Cicero, we think it more correct to regard it as a variety of *circumlator*, so that the *u* shall be long, especially when we have before us the sentence from the Digests:—"circulatores qui serpentes circumferunt."—Thus we would restore to *circumfer-* another of its long-lost children. *Circulatrix lingua* in Mart. of course belongs both by meaning and quantity to the verb *circula-ri*.

The Latin *centon-* (nom. *cento*) and Greek *κεντρων-* no doubt represent the same word, and the former may possibly have lost its *r* from an erroneous reference to the numeral *centum*. Our objection here lies to the translation usually given to these words, viz. 'patchwork,' and that in the best lexicons. Mr. Rich for example seems to regard the derived word *centunculus* as an equivalent to our harlequin's many-hued dress*. Now we believe that in all the passages in which *cento* or its derivatives occur, it will be found that

* The phrase in Apuleius upon which Mr. Rich founds his opinion, *centunculus nimi*, may with more fitness be applied to the padded dress by which the clown guards his body against the innumerable blows he is exposed to.

something wadded, padded, or quilted, is meant. Thus we are told that *centones* were employed—1, as cheap clothing for slaves to protect them from the cold, Cato ap. Fest. (Prohibere), *a vento frigore pluvia*, Colum. I. 8;—2, under a saddle, to prevent it from galling the back of the beast, Veg. Vet. II. 59. 2;—3, to guard the persons of soldiers, Caes. B. C. III. 44, or wooden military works, II. 9, against missiles;—4, as bedding, Macr. Sat. I. 6;—5, wetted (especially with vinegar), to keep off flames, Ulp. Dig. xxxiii. 7, 12, and Sisen. ap. Non. II. 177. Hence the use of *farcire* with *centones* in Plaut. Ep. III. 4. 18, is open to no doubt. Indeed the critics had better reverse their proceedings and perhaps substitute *farcire* for *sarcire* in Cato, R. R. 2. But the phrase *suere centones*, Lucil. ap. Non. II. 818, has also its justification, for after the stuffing process is completed, it is necessary to fix the wadding, whatever it may be, wool, or rags, or hair, by a number of stitches, either in lines or at isolated points as in our modern mattresses. It was probably from this point of view that the Greek name was given, *κεντρων*-, 'abounding in punctures or stitches.' Of course where nothing but rags were supplied to form the entire *cento*, it was necessary in the first instance to form the two outer surfaces for holding the wadding, by piecing together such rags, and then the love of beauty would naturally lead to a preference of one uniform figure for each piece, and also to a pleasing distribution of the variously coloured rags. Hence patchwork probably arose; but still the one essential quality of the article consisted in its wadded substance; and for ordinary purposes the superficial material would probably be for the most part in one piece. Of course the metaphorical use of the word for a poetical cento is as readily explained from the use of rags stuffed in, as from rags sewn together; while that other metaphor, which corresponds to our use of cramming a person with lies, telling crammers,—Plaut. (Ep. III. 4. 18): *proin tu alium quaeras cui centones farcias*—admits of no explanation from the idea of patchwork, but one altogether satisfactory upon the view here taken.—T. HEWITT KEY.

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A Contribution to Greek Grammar and Etymology.*

"Feminines in ω and $\omega\varsigma$, together with $\gammaυνή$." By H. L. Ahrens, Ph.D.

1. In the accidence of my Greek grammar I assumed for the feminines in ω , a stem or crude form in $-OI$, as for example, $\Lambda\eta\tau\omega\iota$ for $\Lambda\eta\tau\acute{\omega}$. The two gentlemen who have reviewed that book, so far as it falls within the sphere of comparative philology, viz. Lange in the *Göttinger gelehrten Anzeiger* 1852, Nos. 80–86, and G. Curtius in the *Jahrbücher für Philologie und Pädagogik* 1853, p. 1, &c., refuse their assent to this doctrine. Lange regards it as highly improbable, because the vocative in $-oi$ by itself ought not to have been regarded by me as decisive, while the comparison of other languages does not permit us to suppose the existence of stems in $-OI$. Curtius on the other hand remarks in an off-hand way, that it is past comprehension what can have induced me to adopt the idea. Both declare themselves in favour of the common doctrine, first advanced by Buttmann, that such forms have arisen from the degradation of stems in $-N$.

How little this doctrine considered on its own merits is entitled to approval, will appear in the sequel. But as regards my own assumption, Lange too has only in part conjectured the motives which have influenced me; and yet the mere form of the vocative certainly does seem to offer a very strong argument in favour of my view, for it has never as yet met with any other explanation that is not altogether intolerable. Still it is precisely the Greek language itself which supplies another remarkable argument; not that I lay any stress whatever on the doubtful genitive in $-o\iota\varsigma$ or accusative in $-o\iota\nu$.

One who in such a matter is a thoroughly safe guarantee, Herodian, as quoted by Choeroboscus (*Anecd. Bekker*, p. 1209), bears witness that "the old copies of authors in the nominatives which end in ω exhibited an affixed ι , as $\eta\ \Lambda\eta\tau\omega\iota$, $\eta\ \Sigma\alpha\pi\phi\acute{\omega}\iota$ †." This statement is confirmed by numerous examples found in inscriptions which have been collected by Karl Keil in the *Leipzig Repertorium*, 1851, vol. iii. p. 125, viz. Corp. Inscript. No. 696, $\Lambda\pi\tau\epsilon\mu\omega\iota$ in the epitaph of a Milesian lady at Athens; No. 2151, $\Delta\iota\omicron\nu\gamma\epsilon\omega\iota$; No. 2310, $\Phi\iota\lambda\alpha\gamma\tau\omega\iota$; No. 3714, $\Lambda\theta\eta\nu\omega\iota$. Again, Cyrenaic Inscriptions: No. 5163, $\Lambda\phi\epsilon\nu\omega\iota$ (*bis*) and $\Phi\epsilon\iota\omega\iota$; No. 5164c, $\mu\eta\nu\alpha\sigma\omega\iota$; No. 5171, $\alpha\kappa\epsilon\sigma\omega\iota$ or $\alpha\kappa\epsilon\omega\iota$; lastly, in an old Milesian Inscript-

* This is a translation of the first paper in the second number of the *Zeitschrift für vergleichende Sprachforschung auf dem Gebiete des deutschen, griechischen und lateinischen*, herausgegeben von Dr. ADALBERT KUHN (dritter Jahrgang); published Oct. 22, 1853: Berlin.

† $\delta\tau\iota\ \tau\acute{\alpha}\ \acute{\alpha}\rho\chi\alpha\iota\alpha\ \tau\acute{\omega}\nu\ \acute{\alpha}\nu\tau\iota\gamma\rho\acute{\alpha}\phi\omega\nu\ \acute{\epsilon}\nu\ \tau\alpha\iota\varsigma\ \epsilon\iota\varsigma\ \omega\ \lambda\eta\gamma\omicron\upsilon\sigma\alpha\iota\varsigma\ \epsilon\upsilon\theta\epsilon\iota\alpha\varsigma\ \epsilon\iota\chi\omicron\nu\ \tau\acute{\omicron}\ \ddot{\iota}\ \pi\rho\omicron\sigma\gamma\epsilon\gamma\rho\alpha\mu\acute{\mu}\epsilon\nu\omicron\nu,\ \omicron\iota\omicron\nu\ \eta\ \Lambda\eta\tau\omega\iota,\ \eta\ \Sigma\alpha\pi\phi\acute{\omega}\iota.$

tion in Ross, iii. No. 228, ΑΡΧΙΟΙ, which I was the first to recognize as a nom. = Ἀρχιῷ, Philol. i. p. 183*. I add yet another very old example. On an old vase (see Keil, Annals, p. 172) there occurs, in letters written from right to left, the name of a nymph ΧΑΝΘΟΙ, which it has been attempted to correct in various ways. We may, however, with the more certainty adhere to the reading Χανθῷ, because another vase (*ibid.*) places before us a nymph Χάιθα, and Hesiod, Theog. 356, gives to an Oceanid the name Χάνθη, corresponding to the river Χάνθος, comp. No. 7, below. In the great mass of inscriptions, the ι it is true fails, even in inscriptions of the fourth century, for example, in the Athenian inscription No. 155, Μνησῷ, Κλεῷ, Θεανῷ, Νικῷ, Ἀριστῷ, as also in the names in ω found in Athenian naval documents. Nay, I find not a single instance of such a name written with an iota in any Athenian inscription, with the exception of the Milesian epitaph above-mentioned. Little reliance, it is true, can be placed on the occurrence of a reading with the iota in existing manuscripts (see Jacobs ad Anth. Pal. p. 8; Hecker de Anth. p. 7, 85, 322); yet in the text of MSS., which even Herodian in his time regarded as old, and of the above-named inscriptions, some of which belong to the oldest period, to see as Lobeck does (Πηγματικόν, p. 327), only a clerical error, cannot be permitted: Lobeck indeed, when he expressed this opinion, knew of only one of these inscriptions, Φιλντῷ, No. 2310. There can be no doubt that the pronunciation and writing with -ω was more widely spread in earlier times, but that it soon lost ground more and more, and only maintained itself in isolated districts for a somewhat longer time, as an archaism. Yet with what force these nominatives in -ῷ speak in favour of my assumption of a stem in -ΟΙ, is at once obvious, and will presently be placed in a yet clearer light.

2. But a comparison also with kindred languages not merely justifies the assumption of a stem in -ΟΙ in the case of such nouns, but even guarantees the great antiquity of this formation. Let us first look to the Sanscrit. Pott, in his 'Etymologische Forschungen,' ii. p. 443, had already noticed the striking likeness between the vocative of Greek words in -ω, as ἥχοι, and that of the Sanscrit feminines in *d*, *çivé* for example, seeing that the Sanscrit *é* and Greek *οι*, as is well known, habitually correspond to each other; but while he observes this, he does not follow up the inquiry. Let us now take a nearer view of the declension of feminine nouns in -ά in the

* I have there defended the otherwise unknown name Ἀρχίω by the analogy of the masculine name Ἀρχίω, to which the former stands in the same relation as Ἀρχῷ to Ἀρχων, and as many other female names in -ω to males in -ων. Keil objects to this that males in -ων have for their correlatives females in -ω, not in -ίω, for example, Σωσίω, Σωσῷ, and is inclined with Ross to see in Ἀρχίω a dative from Ἀρχίος. But the analogy of the other Melian epitaphs of the same character, No. 226—232, imperatively calls for a nominative; and over and above this, the assertion put forward against me is not correct. Just as Ἀρχων, Ἀρχῷ stand to Ἀρχίω, Ἀρχίω, so also Κάλλων, Καλλῷ to the pair of names Καλλίω (see Keil. Inscr. Bæot. p. 18. 232) and Καλλίω (Corp. Inscr. No. 2338, l. 109, 110), of which names Pape has omitted to give the last two.

singular: nom. *dhará*, instr. *dharáyá*, gen. or abl. *dharáyás*, voc. *dharé*, acc. *dharám*, dat. *dharáyá*, loc. *dharáyám*.

The remarkable change of vowel in the vocative is also to be recognised in the instrumental; for the *áy* which here precedes the final vowel is precisely what in the ordinary course of things would grow out of *é*. The assumption that a euphonic *y* had been interposed, as is the case in the gen., abl., dat., and voc., would involve a difficulty of a startling nature in the abbreviation of the long *a*. And as besides this, the vocative in Sanscrit, as in Greek, habitually represents the simple stem, the conjecture forces itself upon us that the true stem is *dharé*, not *dhará*, and that the *d* of the nominative is but a corruption, just as the diphthong of the stem *rdi-* is converted into *d*, in the nom. *ras* and the other cases. This conjecture may well become a certainty, when it is observed that the vowel *i* is the regular symbol of the feminine in Sanscrit, as in Greek; and that we may therefore, with perfect legitimacy, from a masculine stem *dhara-*, deduce a feminine stem *dharé-* (= *dhara-i-*).

In the feminine of the pronouns it is only the instrumental which has retained the old stem, viz. *kayá-* (for *ké-d-*) from a nom. *kd*, 'quæ'. The vocative is wanting, and into the dat. *kasyái* an irregular change has made its way, which will be the subject of remark in No. 3.

3. The Gothic also presents some remarkable traces of the old formation in the strong declension of adjectives and among the pronouns. The feminine singular of *blind-s* and *hva-s* = skr. *kas* (quis) runs as follows:—

NOM.	GEN.	DAT.	ACC.
blinda,	blindáizôs,	blindái,	blinda.
hvô,	hvizôs,	hvizái,	hvô.

Here the ending *-zôs* of the genitive corresponds accurately to the Sanscrit *-yás**. There remains consequently for the stem *blindái*,

* The Gothic *z* must have agreed in sound with the Greek *ζ*, since Ulphilas employs it as the equivalent of the Greek letter in the designation of proper names. Further, as *ζ* is nearly related to *j* (= *y*), and even employed as a substitute for it (compare for example ζυγόν with Sanscrit *yuga-m*, Lat. *jugum*, Goth. *jok n.*), so also the Gothic *z* has in many cases supplanted an original *y*, which may be best seen in the formation of comparatives. It will be enough to consider the comparative suffixes as given in the following table:—

	NOM. MASC.	NOM. NEUT.	GEN.
Sanskrit.	-iyân,	-iyas,	-iyasas.
Greek.	-ιων,	-ιον,	-ιως.
Latin.	-ior,	-ius,	-iōris.
Gothic.	-iza,	-izô,	-izins.

It is here self-evident that the Gothic *z* throughout takes the place of the Sanscrit *y*, which has disappeared from the Greek and Latin. The second portion of the suffix, originally *ans*, and still preserving this form in the Sanscrit acc. masc. *-tyānsam*, appears in Sanscrit for the most part as *as*, in Lat. *us* (*or*), in Greek *ov*, in Gothic *in*, and in other instances *an*. It is strange that neither Grimm nor Bopp has taken a correct view of the relations which subsist between the forms above given, especially Bopp, who (Comp. Gram. §§298, 307) very ingeniously seeks to identify the Gothic *z* with the second part of the Sanscrit and Latin suffix, and it must be admitted that this letter has most commonly grown out of an origi-

where we have the original termination in its entirety, corresponding to the Sanscrit *dhare*, the *é* of which in this very case is transformed to *ā*. In this dative *blindāi* also the pure stem has been maintained, for (as Bopp, Vergleichende Gr. § 161 correctly points out) the case-suffix (-*ai*) has been lost. In the pronoun the genitive and dative have suffered from the expulsion of the stem-vowel before the weak *i*; but the old Norse forms of the article, gen. *peirrar*, dat. *peirri* (Goth. *pizós*, *pizāi*), viewed in relation to the laws of letter-change, lead us to infer with Grimm, an old Gothic *paizós* and *pāizāi*, so that here also we are brought back to a feminine stem *pāi*- beside the masculine *pa*-.

4. The Latin, unlike the Sanscrit and Gothic, has maintained the old feminine stem even in the nominative of several pronouns. For that the diphthong in *quae*, *hae-c*, *illae-c*, *istae-c*, has arisen, according to its ordinary habit, from *ai*, and that this *i* is the old symbol of the feminine, has already been well observed by Max. Schmidt (de Pronom. p. 86), and less distinctly noticed by Bopp (§ 387). Yet even here the enclitic *quā* and the ordinary forms *illā*, *istā*, in which the old diphthong had no appended *c* to protect it, again exhibit the short *a*.

But the nouns also are not without examples of feminines which virtually end in *-ai*. The fifth declension has unmistakeably a very close connection with the first, and not a few words follow at pleasure the one or the other declension; comp. Pott's Etymol. Forsch. ii. p. 438. But we must not on this account, with Pott, regard the *e* of the fifth declension as a curious representative of the *a* (originally *ā*), just as the Ionic *η* is substituted for the old *ā*, for such a letter-change is utterly foreign to the Latin habit. But, as already in the old Latin, *ae* and *ē* not unfrequently interchange, and in the word *res* of the fifth declension the *ē* itself corresponds to the Sanscrit diphthong *āi* in the stem *rai*-, we may look upon this fifth declension for the most part as a remnant of the oldest feminine formation. The qualification implied in the words for the most part is added, because the presence of some heterogeneous element, mixed up with the genuine declension, is proved by the appearance of *dies* as a masculine; and further, it is precisely to the influence of such foreign words that we must ascribe the irregular assumption, by the fifth declension, of an *s* in the nominative, despite the analogy of the first declension, and of the corresponding feminines in other languages; for the Sansc.

nal *s*. Thus he supposes the old *tyas* to have been compressed into *is*, and recognizes this form of the suffix on the one hand in the comparatives, Lat. *magis*, Goth. *māis* and *mins* (for *minis*?), &c., and on the other hand, in such superlatives as Gr. μέγιστος, Sansc. *laghish-tas*, Goth. *sutis-ta*. But that in the adverbs just quoted, the *s* is no way essential for the comparative notion, is clear both from the Latin *magis*, *māvult*, Anglo-Sax. *mā* (*magis*), and still more from a comparison of μῖνυθω and *minuo* with *mins*. Moreover the derivation of the superlative from the comparative is an improbable fiction, and we should rather regard *-στος* as the proper superlative-suffix, compare for example ἐκάρετος, ἑκαστος, and πότερος, πότος. If further we place beside these the corresponding Sanscrit *katara-s*, *katama-s*, and keep in view the fact that the Sanscrit suffix of the superlative *-tama-s* corresponds to the Greek *-rare-s*, the conclusion follows that *-στος* is to be regarded as a contraction of *-rare-s*.

nom. *res*, agreeing so closely with the Latin *res*, is yet in its own language an exceptional word.

5. The original diphthong *ai* of this feminine formation, which in the Gothic appears unaltered, and in Sanscrit becomes *ē* (which however would in reality be more correctly expressed by *ai*, as I have designated *ai* with Bopp by the symbol *āi*), occurs again in Greek too in a word deserving especial notice. The strange declension of the noun *γυνή* (Dor. *γυνά*), gen. *γυναικός*, &c., is dealt with by Buttmann, i. p. 223, who endeavours to explain the irregularities of the oblique cases by the extraordinary theory, to which by the way Pott, ii. p. 440, assents, that *γυναικ-* contains a second element *EIK-*, so as to denote 'wife's form' (*weibsbild*), but against this the digamma of the root *EIK*, to say nothing of other objections, bears its testimony. On the other hand, the vocative *γύναι*, beside the nom. *γυνά* (*γυνή*), corresponds with entire accuracy to the Sanscrit *dhare*, beside the nom. *dhard*; and again the Homeric *γυναιμανής* preserves the unadulterated stem *γυναι-*. As for the *κ* in *γυναικός*, this is but a euphonic *y* somewhat hardened, of which we have another example, according to the view given in my grammar, in the *κ* of Greek perfects, and of the aorists *ἔθηκα*, *ἤκα*, *ἔδωκα*; and the same applies to the *κ* in some Sanscrit forms, as will be shown in No. III. Thus we have in *γυναικός* (leaving out of view the vowel of the last syllable), a precise equivalent for the Sanscrit *dhare-yās* in place of the ordinary *dhard-yās*, and for the Gothic gen. *blindai-zōs*, from the fem. adj. *blindæ*. The insertion of a euphonic *κ* admits of justification only before vowel case-endings; but one sees that at an early period its true nature was misunderstood, and thus the whole of the declension, save the nom. sing., was formed as though the stem was *γυναικ-*, for even the vocative *γύναι* offered no obstacle to such an idea. Yet the popular language of Athens, as represented in comedy, and possibly the Sicilian dialect (de Dial. ii. p. 241) had also forms in agreement with the first declension, as *γυνήν*, *γυναι*, *γυνάς*, which moreover correspond accurately, or if not so, yet more accurately to the Sanscrit formation of these cases, *-dharām*, *dhardās*, *dhardās*. The Gothic *quinō*, which represents *γυνή*, has a regular weak declension, while *quéns* or *queins* follows the fourth strong declension of feminines.

6. Thus we learn from the above comparative view that the feminine nouns which correspond to masculine stems in *-a*, originally received a suffix *i*, and so ended in *-ai*, whence the Sanscrit *-ē*, Lat. *-ae* or *-ē*; that this diphthong was for the most part supplanted by a long *ā* (which is represented by a Goth. *ā*, and Ionic-Attic *η*), and this again in Latin, frequently also in Gothic, and at times in Greek, was shortened into an *ā*. Moreover, all the languages which are usually brought into comparison with the Greek as being akin to it, have preserved traces more or less marked of the original formation, at least in the singular; for a consideration of the plural cannot be entered upon without carrying the inquiry beyond reasonable limits.

Now it is evident that to this original formation belong also the

Greek feminines in *-ω*. I have already, in the first part of this paper, shown that their stem must have ended in *-oi*, partly on the evidence of the vocatives as *Λητοῖ*, partly from the old mode of writing the nom. as *Λητοῖ*; and a Greek *oi* is a very common representative of an original *di*, as seen in the Gothic *di*, and virtually in the Sanscrit *é*, for example *Foīḍa*, Sansc. *véda*, Goth. *váit*. Or, in other words, the change of the original *a* into *o*, which occurs in the Greek masculine, is also extended in these forms to the feminine. Let us next see how far the use of such nouns in *-ω* agrees with the doctrine of their original identity with the feminines in *ā* (*η*).

7. Appellatives or common nouns in *-ω* are far from numerous; yet, comparatively speaking, not a few of them are in sense equivalents of other ordinary forms in *-ā* (*-η*). Thus *χρεῖω* Hom. = *χρεία*, *ἡχώ* in the older writers, = *ἡχή*, *αὐδῶ*, Sapph. fr. 1. 6 = *αὐδή* (I now consider *αὐδῶ* to be the right reading), *μορφῶ*, Archyt. = *μορφή*, *δοκῶ*, Eurip. El. 747 = *δοκή*, *ἰώ βοή*, Hesych., and also as an old various reading in Hom. Il. λ. 601 (comp. Lobeck Rhem. p. 320), *εἰδῶ ὄψις* Hesych. compared with *εἶδη ὄψις*, *ἰbid.*; *τητῶ περία* Cyril. = *τήτη* Hesych.; *θηλῶ*, a wetnurse = *θηλή*, the breast (comp. *τίτθη* with both senses), *γλιχῶ ἡ φειδωλός*, Etym. Magn. 234. 26, compared with *γλιχός φειδωλός* Hesych.; *μορμῶ*, a bugbear, compared with *μορμή καταπληκτική*, Hesych. Other feminines, which stand in evident relation to masculines in *-ος*, are *ἀνθρωπῶ ἡ γυνή παρά Λάκωσιν*, Hesych. (for which commonly *ἡ ἄνθρωπος*), and *μῖμῶ*, an ape, = *ἡ μῖμος*, 'mima.'

A similar relation exists in a tolerably large number of the numerous proper names. The Athenian demos *Θρία*, according to Steph. Byz. was also called *Θριῶ* (see p. 163 note and No. 16). A form in *-ω* is also implied in the ethnic *Γελαῖος*, *Ἡραφαῖος*, Corp. Inscr. No. 11, from *Γέλα*, *Ἡραία*, comp. *Λητῶος*. The friend of Sappho, called *Γυρινῶ*, both by herself, fr. 78, and in the Etym. Mag. 243. 58, in Maximus Tyrius xxiv, has the name *Γύρινα*, shortened from *Γυρίνα*. The female cupbearer of Ptolemy Philadelphus has two forms of her name in Athenaeus, *Κλεινῶ*, xiii. p. 576 f., and *Κλίνη*, i. e. *Κλείνη*, x. 425 e. The nymph *Καλλιστῶ* is properly nothing else than the *Ἀρεμῖς Καλλίστα*. *Ξανθῶ* and *Ξάνθη* are equivalent names of a water-nymph, see above No. 1. One of the steeds of the sun is called *Αἰθῶ*, and the mare of Agamemnon, *Αἶθη*, Lobeck, p. 321.

Other proper names in *-ω* are in origin identical with feminine appellatives in *-ā* (*-η*). Thus *Γοργῶ* is from *γοργός*, whence also a proper name *Γόργη*; *Μορμῶ*, see above; *Ἀργῶ*, the ship so called, and the name of a hound (Keil. Analect. p. 189) = *ἄργη*, the swift one, comp. *Ἄργος*, the hound of Ulysses; *Ἀύγῶ*, the name of a hound in Xenoph. and *Ἀύγη*, name of a ship = *αὐγή*, radiance; *Δεινῶ*, the Graea = *δεινή*; *Ἀγνῶ*, a water-nymph = *ἀγνή*; *Ἥχῶ*, see above; *Μορφῶ*, a surname of Aphrodite (*Μορφή*, a name of a woman, Lobeck, p. 319) = *μορφή*, like *Ἀθήνη Νίκη*; *Κορυφῶ*, a promontory of Corcyra, just as a mountain near Smyrna is called *Κορυφή*, = *κορυφή*. To this class likewise belong the Fury *Ἀληκτῶ* = *ἡ*

ἄλγρος, and the Moera Ἀταρπώ (Scholia Od. η. 197) = Ἀτροπος; also the river-nymphs Νειλῶ, Ἀσωπῶ, Κηφισῶ, which are but the feminines of the river-gods Νεῖλος, &c., just as Ῥοδία and Ἑπταπόρη stand beside Ῥόδιος and Ἑπτάπορος: see Hermann's Opusc. ii. p. 289.

Also among the names of common life, not a few betray their identity with forms in -ᾱ (-η). I will only enumerate some of the most striking examples: Ἀκεστιμῶ and Ἀκεστιμα, comp. Ἀκέστιμος (see Keil. Anal. p. 239); Βιτῶ, Βίτρα, Βίτρος; Βοιῶ, Βοία, Βοῖος; Ψυλλῶ, Ψύλλα, (de Dial. ii. p. 225) and Ψύλλος; Κομαιθῶ, Κομαίθα, Hesych., comp. adj. κόμαιθος; Μελινῶ, Μελιννῶ = Μελίνη, Μελιννα (Keil. Anal. p. 8); Ἐπαγαθῶ, Ἐπάγαθος; Κυριλλῶ, Κύριλλος.

8. The appellatives in -ω are commonly formed from the verbs not lengthened by a secondary syllable; thus besides those quoted above, we may give as examples πειθῶ, πειθῶ, φειδῶ, ἀμειβῶ (Eustath. 1471. 30), μελλῶ, εἰκῶ, λεχῶ. With all this we never find, except in the instance of δοκῶ (δέχομαι), the change of vowel-sound from *e* or *ei* to *o* or *oi*, which is usual with the nouns in -ᾱ (-η). But this proves nothing against the identity of the two classes, since even among the nouns in -ᾱ (-η) this change of vowel at times fails, *e. g.* στέγη. The discrepancy only bears witness to the high antiquity of the forms in -ω. For as *e* and *o*, which have often been developed out of an *ā*, had not yet made their appearance in Sanscrit, consequently what is but a single-formed guna in Sanscrit, exhibits two degrees of development in Greek and Latin. Compare, for example, Sanscr. (*dvish-*), pres. *dvēshāmi*, perf. *didvēsha*; Gr. (λῑπ-), pres. *λείπω*, perf. *λέλοιπα*; Goth. (*bid-*), pres. *beida*, pret. *baid*. Hence the forms in -ω were produced at a time when the Greek, like the Sanscrit, had but one kind of guna.

9. Of appellatives in -ω, which are formed by the intervention of a consonantal suffix, the examples are very scanty. Besides κινῶ = κίνησις Δωριεῖς, Hesych. (comp. ἔκιον, *cio*), which belongs to the same category with ζῶ-νη, φῶ-νή, κλί-νη, there occurs only the remarkable class of abstracts in -τω, from the root ΕΣ- (*ελναι*), viz. ἐστῶ in Archytas and Philolaus, together with its compounds, found chiefly in the Ionic dialect, ἀπεστῶ, εὐεστῶ, κακεστῶ, ἀειεστῶ. Besides these there occurs also ἀπεστύς, Hesych. in the more usual Ionic form of abstract nouns; and yet a third variety in -τος may perhaps be recognized in ἀειεστόν = τὴν αἰώνιον οὐσίαν, Hesych., for the proposed emendations ἀειεστοῦν, and (what Fix suggests in the Thesaurus) ἀειεστύν, seem not altogether necessary. The Greek language in the formation of abstract nouns from verbs has the following T- suffixes: -τις, commonly changed to -σις; -τια, whence -σια; -τους; -τος; -τη; -τω,—all of them feminines with the one exception of -τους. Now the suffix -τω appears to be most closely related to -τη, which like itself is of rare occurrence, *e. g.* γενετή, μελετή. But this has arisen out of -τια, by the mere loss of the *i*; and in precisely the same way -τω also should be classed with -τια (-σια). Hence Plato also (Cratyl. p. 401c) quotes from an unknown dialect the form ἐσσία or ἐσία = οὐσία, which has arisen from an original ἐσ-τία, and like ἐστῶ, ἐστύς, is a derivative from the verbal

root EZ-, whereas the familiar *ούσια* comes immediately from the participle, just as *absentia* does. The form *έσια*, by its *σ*, claims kin with the Ionic dialect, and is only an Attic variation of *έση*, which moreover has been preserved in the compound *εύεση*, for so must we read with the MSS. in Galen, Lex. Hippocr. p. 474, in place of *εύθεση*. Lastly, the form *έστια* is found in a gloss (Bachmann, Anecd. ii. p. 361. 19); *εύεστια*, *εύετηρία*, ἡ καλλίστη τῶν ἐτῶν διαγωγή. Διογενιανός ἀνευ τοῦ σ γράφει (that is *εύετία*). Precisely in the same way *εύεστώ* is explained in Hesych. and Etym. Mag. 390. 22, by *εύετηρία*, and falsely derived from *έτος**.

10. A very remarkable use of the forms in *-ω* is that which is designated by the grammarians, not very happily, the hypocoristic, I mean their being employed as abbreviations of compound or other long names, e. g. Εἰδῶ for Εἰδοδέα, Ἀφρώ for Ἀφροδίτη, Ταυρώ for Ταυρόπολος, Δηώ for Δημήτηρ, Ἀρτεμώ for Ἀρτεμιδώρα corresponding to Ἀρτεμᾶς for Ἀρτεμίδωρος, Ἐπαφρώ for Ἐπαφροδίτη corresponding to Ἐπαφρᾶς for Ἐπαφρόδιτος, Ἀλεξώ for Ἀλέξανδρα corresponding to Ἀλεξᾶς for Ἀλέξανδρος, Συρακώ for Συράκουσαι, Λεοντώ for Λεοντόπολις, τραπεζώ for τραπεζοφόρος. I cannot just now enter upon a closer consideration of this interesting usage, and must refer those who would pursue the inquiry for materials to Lobeck, Rhem. p. 317, &c., who however has mistaken the nature of this formation. It is evident that it corresponds precisely to such abbreviation of men's names as Μηνᾶς, Ἀλεξᾶς, for Μηνόδωρος, Ἀλέξανδρος, and to the German forms which Grimm has discussed in his grammar (iii. 689, &c.), e. g. Fritz, Kunz, Götz for Friedrich, Konrad, Gottfried. But that the feminines in *-ω*, here under consideration, are in origin no way different from the formation in *-ᾱ* (*-η*), is a point more difficult to establish. At the same time there is nothing surprising, if two forms originally identical, but already at a very early age separated from each other, should have met with different applications.

11. I now proceed to a more accurate consideration of the declension, and for this purpose begin with a summary of the forms that occur, using Γοργώ- as my paradigm:—

Nom.—Γοργώ, according to the old mode of writing; but also Γοργῶ without the *ι*, even at a time when elsewhere the *iota* subscript was retained. One of the earliest dialects to banish the *ι* was the Aeolic (comp. de Dial. i. p. 99). The forms in *-ως* are rare, but

* By an oversight this gloss has been also attached in the gloss. Herodot. to *εύεστώ*, i. 85 (the best MSS. have not got it), where however the common reading is *εύεστή*; in place of which Gaisford, on the authority of one MS. has adopted *εύεστώ*, evidently without good cause, as Diogenianus cannot have written *έβετώ*. Neither is it to be supposed that the reading in Herodotus should be *εύεστή*. It is true that in vi. 128 too *ἐν τῇ συνεστίῃ* is the old reading, which is commonly, but most unjustifiably, assumed to be an equivalent expression for *συνεστίασει*, and the reading now adopted on the authority of a MS. is *συνεστοῖ*. But L. Dindorf, in the Thesaurus, vii. p. 1355, has with truth observed that this is inconsistent with the context (and the same objection applies to the equivalent word *συνεστή*); accordingly he conjectures *ἐν τῇσι ἰστίῃσι*. A more correct emendation, founded on the reading of the best MS. *ἐν τῇ ξυνεστίῃ*, would be *ἐν τῇ ξεινιστίῃ*, Ionic for *ξενίασει*.

there occur the names of the demes *Θριώς** and *Κριώς†* for *Θριώ* and *Κριώ*, and also in later writers *λεχώς* for *λεχώ*, see Lobeck, *Rhem.* p. 325. For *αιδώς* and *ήώς*, which do not belong here, see No. 18.

Gen.—*Γοργύος*, Ionic according to Choeroboscus (p. 1201, Bekk.), and on the same evidence (Hort. *Ad. f.* 268 *b*) also used by a part of the Dorians. In the words *Διὸς καὶ Ἀητοῦς νιὸς*, forming the end of a verse, Hesiod, *Scut.* 202, and Hymn. *Merc.* 321, the objectionable spondee has induced Gerhard (*Lect. Apol.* p. 144) with reason to insist on the reading *Ἀηρόος*; and the same applies to *Διὸς καὶ Ἀητοῦς νιέ*, Hymn. *Apoll.* 545. Nay, even in later times, Machon has still the old form in a trimeter (*Athen.* xiii. p. 563), *Καλλιστώος δὲ τῆς Ὑὸς κεκλημένης*, for so Casaubon by a safe conjecture in place of *Καλλιστώος*. Still the contracted form *Γοργούς* is that which prevails in the Ionic-Attic dialect, and also in the *Doris mitior* (*Dial. ii.* p. 238). The *Doris severior* has *Γοργῶς* (*Dial. ii.* p. 204); the Aeolic, the barytone *Γόργως* (*Dial. i.* p. 118). That a form *Λαρὸς*, with a Doric abbreviation of the last syllable, occurs in the Amphictyonic decree, *Corp. Inscr.* No. 1688, seems to me to be established by what I have said in *Dial. ii.* p. 485. But it is not only in the *Doris severior* and in the later inscriptions of *Aeolis*, that the form in *-ως* presents itself: it is found also in districts to which the *Doris mitior* belongs (*Dial. ii.* p. 238, 570), nay even in the Ionic island Tenos; *Φειδῶς*, *Corp. Inscr.* No. 2338, l. 92; *Καλλιῶς*,

* The name of this deme has a great variety of forms:—*a.* *Θρία*, Steph., *Θρεία*, Phot., where however the MS. has *Θρία*, in violation of the alphabetical order, yet it would seem with a more correct accent, comp. *Φθία*. For *Θρία*, Theogn. 103. 29, we should read *θρία*. For the gen. *Θρίης*, *Corp. Inscr.* No. 12, a nom. *Θρίη* must be assumed. *b.* *Θριώ*, Steph., comp. Hesych. *Θριώ*, *λίπος* and *Θρώ*, *λιμός*, where Reiske very properly substitutes *δήμος*. *c.* *Θριώς*, see Theognost. p. 156. 33, where there stand grouped together, as adverbs in *-ωθεν* from words in *-ως*, *ἔως ἔωθεν*, *ῥώς ῥώθεν*, *Θρίος Θριώθεν* (in the *Excerpta Bekk.* p. 1415 *Θριώς*), Meineke ad Steph. p. 318, correctly *Θριώς*. *d.* *Θριοῦς*, Hesych. *e.* *Θριών ἀπὸ Θρίαντος* is mentioned by Stephanus as a different deme, beyond a doubt incorrectly; Meineke would read *Θριώς*, though *Θριών* also would be admissible. *f.* *Θρίος ὄνομα τόκου*, *Anecd. Oxon.* ii. p. 377. 31; also Theogn. p. 48, 23; *Arcad.* 37, 21, have a *Θρίος* or *θρίος* among words in *-ιος*, probably still the deme. *g.* *Θρίας* is inferred by Meineke from the words which Stephanus adds in explanation of the ethnic *Θριάσιος*: *ἔστι δὲ ὡς Τίθρας Τιθράσιος*; I am inclined however to think, that the words *ἀπὸ Θρίαντος*, which now stand at the end of the article, belong here, so that Stephanus is comparing *Θριάσιος ἀπὸ Θρίαντος* (a hero) with *Τίθρας, Τιθράσιος*. Of the other cases, none is found save *Θρίης*, *Corp. Inscr.* No. 12. The derivatives have partly *ᾱ* or *η*, *Θριάσιος*, *Θριασικός*, *Θριάσι(ν)*, commonly, but *Θρίασι*, Theogn. 157. 27; *Θριῆσιν*, *Athen.* vi. p. 255 c; *Θρίηθεν*, var. lect. in *Arist.* *Av.* 646; on the other hand always with *ω*, *Θριῶζε*, Steph., and elsewhere, *Θριῶζε*, Hesych. and Thucyd. i. 114, ii. 221, less correctly *Θριῶσιν*, Theogn. p. 157. 26.

† *Κριώ* is inferred by Lobeck, *Patholog.* p. 228, from the adverbs *Κριῶζε*, *Κριῶσιν*, *Κριῶθεν*, especially as Stephanus, p. 539. 14. ed. Meineke, compares *Πυθῶθεν* with *Κριῶθεν*. *Κριῶς*, corresponding to *Θριῶς*, is meant by the MS. reading *Κυριῶς* in the Scholia ad *Arist.* *Av.* 646. [The common reading here and in *Suid.* is *Κριῶς*.] *Κριῆ* is implied in the form *Κριῆθεν* of *Suidas*, and is also to be inferred from the two readings *Κριῶθεν* and *Θρίηθεν* in *Arist.* *Av.* 646. The best known form is *Κριῶς*, Steph. Phot. Harpocr.; comp. *Arcad.* 100. 23, where *κρῶς*, and Theogn. 106. 26, where *Κριῶς* stands (so also commonly in Stephan.); whilst at the same time a form with an iota subscript is mentioned, consequently *Κριῶς* or *Κριῶς*. The ethnic is *Κριῶς*.

l. 109; *Αἰαντῶς*, l. 118. The form *Χαρικλοῖς*, Pind. Pyth. 4. 103, has been changed on the overpowering evidence of the MSS. into *Χαρικλοῦς*.

Dat.—*Γοργοῖ* the common form. The use of the uncontracted was absolutely denied by Herodian, according to Choeroboscus (p. 1202, Bekk.); yet this same Choeroboscus quotes *Πυθόῃ* from Pindar; and the same reading has been already restored by Fr. Schmid for the sake of the metre in Isthm. vi. 51, where however it is properly a locative. Herodian also might have regarded it as an adverb. *Λατῶ* from *Λατώ*, the name of a town, occurs in the Cretan inscription, Corp. Inscr. No. 2554.

Acc.—*Γοργώ*, oxyton, according to Aristarchus, Apollonius, and Herodian (see Scholia, Il. β. 262 and ι. 240, from Herodian; Apoll. de Pron. p. 112; Joann. Al. p. 12; Choerob. p. 1203, 1233, Bekk.; Anecd. Bekk. p. 1159). On the other hand, Pamphilus, and it would seem Dionysius Thrax wrote *Λητώ*, &c. (according to the Scholia, Il. β. 262); and this accentuation is not unfrequently found in the MSS. Buttmann (Gram. i. p. 185), and Lehrs (Aristarch. p. 260) think with reason that Aristarchus, who at the same time gives *ἡῶ* and *αἰδῶ* from the nominatives in *-ως*, were guided by actual usage, and that on the other hand Pamphilus, who compares *Λητώ* with *ἡῶ*, as also Dionysius Sidonius, who quotes together *Λητώ* and *ἡῶ*, desired merely to establish a grammatical uniformity. An uncontracted *Γοργόα* cannot be established as a fact, and is only a theoretic form of the grammarians. The Aeolic dialect had the baryton *Γόργων*. Also later non-Aeolic inscriptions have forms in *-ων*, as *Δαμών*, *Λατών* (Dial. ii. p. 238). To the Ionic dialect a form in *-ούν* is ascribed, as *Γοργούν*, by Gregorius (Dial. Ion. § 35). Examples of this occur in the Smyrnaean inscriptions, *Ἀρτεμούν*, Corp. Inscr. No. 3223; *Δημούν*, No. 3228; *Μητρούν*, No. 3241; also *εὐεστούν* in Democritus, frag. 206, Mull. (Stob. Pl. 44. 16), comp. Hesych. *κακεστούν*, *κακὴν κατάστασιν*; again in Herod. *Ἰοῦν*, i. 1, 2; ii. 41; *Βουτούν*, ii. 59, 63, 67, 75, 152; *Τιμούν* vi. 134, 135. On the other hand, in place of *Λητούν*, ii. 156, many MSS., including the best, have *Λητώ*; and without any various reading, there occur the accusatives *Πυθῶ*, i. 24; *Σαρδῶ*, i. 170, v. 106, 124, vi. 2; *Πειθῶ*, viii. 111; *εἰκῶ*, vii. 69 (elsewhere *εἰκόνα*). Also later writers of the κοινὴ διάλεκτος have at times the form in *-ουν*; see examples in Interpret. ad Gregor. p. 527, and likewise the names of the river-muses *Νειλοῦν*, *Κηφισοῦν*, *Ἀσωποῦν*, Hermann's Opusc. ii. p. 289. To the same form must we also in reality refer the testimony of Choeroboscus (p. 1202, Bekk.; I am unable to consult Gaisford's edition): *εὐρίσκειται καὶ ἄλλη αἰτιατικὴ εἰς οῖν, ὅσον τὴν Λητοῖν καὶ τὴν Σαπφοῖν, ἥτις Ἰωνικὴ ἐστίν. λέγει δὲ ὁ Ἡρωδιανὸς ὅτι ἐστὶ τὴν Σαπφῶν καὶ τὴν Λητῶν ἢ αἰτιατικὴ, καὶ κατὰ τροπὴν Ἰωνικὴν τοῦ ῶ εἰς τὴν ὅς διφθογγὸν γίνεται τὴν Σαπφοῖν καὶ τὴν Λητοῖν*. Now it is very strange, to begin with, that Choeroboscus, in his very complete discussion of the declination in *-ω*, should not have mentioned the accusative in *-ουν*, especially as Gregorius has evidently drawn from the same sources, which his examples *Λητοῦν* and *Σαπφοῦν* alone are

sufficient to show. But when one calls to mind that an Ionic change of ω into α is absolutely unknown (such change is called Boeotic or Doric in Dial. i. p. 194, ii. p. 185, and even this falsely), there can be no doubt that some corruption has taken place. However, it is not enough to substitute α throughout for ω , for the alleged τροπή 'Ιωνική of ω into α is unknown to the grammarians. Rather be it observed that a law of letter-change noticed by Choeroboscus (p. 1201) authorizes us to deduce from *Λητώ*s first *Λητός* and then *Λητούς*, comp. "Ολυμπος Ούλυμπος, νόσος νούσος, ὄρεα οὔρεα. Now this is precisely what we want, an oft-mentioned τροπή 'Ιωνική; and it is clear that we must write *οὐν* ... *Λητοῦν* ... *Σαπφοῦν* ... ὅτι ἔστι τὴν *Σαπφῶν* καὶ τὴν *Λητῶν* ἢ αἰτιατικὴ [καὶ γίνεται τὴν *Σαπφῶν* καὶ τὴν *Λητόν*] καὶ κατὰ τροπὴν 'Ιωνικὴν τοῦ ω εἰς τὴν α διφθογγῶν γίνεται τὴν *Σαπφούν* καὶ τὴν *Λητούν*, or rather τὴν *Σαπφούν* καὶ τὴν *Λητούν*, as no notice is taken of any change of accent. Though elsewhere indeed these accusatives are invariably written, it seems, with a circumflex.

Voc.—*Γοργοῖ*; so also Aeolic; only by presumption as a baryton *Σάπφοι*, Alc. fr. 54; *Ψάπφοι*, Sapph. fr. 64. At the same time there occurs a form ω *Ψάπφ'*, Sapph. fr. i. 20, which has been explained as *Ψάπφᾶ* or *Ψάπφο*.

The plural and dual are declined throughout with the endings of the second declension by Theodosius, p. 994, and Choeroboscus, p. 1205, Bekk. But the only accredited forms of this kind which I meet with are *Γοργούς*, Hesiod, Th. 274: *εἰκοῖς*, Eurip. Tr. 1179, and Arist. Nub. 559; *λεχοί*, Hippocr. Epid. ii. 5. 11; and besides *λεχῶν*, *λεχοῖς* in late writers. There is also good reason for thinking that in Hesych. *μόρμοι φύβοι*, we should read *μορμοῖ* from *μορμῶ*. Athenaeus, vii. p. 299, has the accent *εἰκοῦς* in Arist. Nub. 559*. The form *Κλωθῶες*, in the second Triopian inscription (Append. Anthol. Pal. 51. 14) stands entirely by itself.

12. In order to form a correct judgement on these various forms, it is necessary to give our attention to a remarkable peculiarity which will be found from an early date to have affected the feminine declension in the Indo-Gothic languages. In the Sanscrit, for example, the female stems that end in a vowel, show a disposition to strengthen the ending, the nature of which will best be seen in the following examples, in which I give only those cases of the singular which are known to the Greek also:—

NOM.	ACC.	GEN.	DAT.	VOC.
nadī,	nadīm,	nadyās,	nadyāi,	nadi.
vadhūs,	vadhûm,	vadvhās,	vadvhvāi,	vadhu.
dharā,	dharām,	dharâyās,	dharâyāi,	dharē.

* Compare also *τρογῶς*, *τὰς τρογῶνας*, Hesych., where Lobeck (Rhem. p. 324) justly substitutes *τρογόνas*, but without any occasion reads *τρογούς*, in violation of the alphabetic arrangement: *τρογῶς* is a strong Doric form, see No. 17. Lobeck elsewhere says that Choeroboscus gives *εἰκοῖς* as the accent; but I find in this writer only *εἰκοῖς*, An. Oxon. iv. p. 411, like *Σαπφούς*, p. 1207, Bekk. But the words of Lobeck in the whole of this passage bear marks of some error, for he

As the simple and usual endings of the gen. and dat. are *-as* and *-ē* (= *ai*), and as the vocative usually exhibits the mere stem, it is readily seen that in the first two cases we should assume for the stems, not *nadī-*, *vadhū-*, as the Sanscrit grammarians do, but *nadi-* and *vadhu-* with a short vowel. For throughout the declension, setting aside the vocative, the principle prevails of lengthening the final syllable, the result of which in the nom. and acc. is to modify the stem vowel, but in the gen. and dat. the case-ending. That in the third class, a stem *dharē-*, not *dharā-*, is to be acknowledged, has already been shown above. From such a stem, carrying out the principle of strengthening the nom. and acc., we ought to have had *dharāī* and *dharāim*; but the *i* is here discarded. In the gen. and dat. the *y* is euphonic, see No. 3; consequently *dharāyās* stands for *dharē-yās*, and *dharāyāi* for *dharē-yāi*, with an irregular change in the vowel.

Even the Gothic still exhibits traces of the principle. The Sanscrit polysyllabic feminines in *-ī* (nom.) are represented in Gothic by the feminines of the second strong declension, as:—

Nom. *bandī*. Acc. *bandya*. Gen. *bandyōs*. Dat. *bandyāi*.

It is here seen that the genitive accurately corresponds to the Sanscrit, since Goth. *ō* = Sansc. *ā*. But in the nom. the vowel is not lengthened, or rather it has again lost its long vowel; while in the acc., instead of such lengthening, an *a* has been assumed, the case-ending *m* having been as usual thrown off. As in this state of things, the several cases of the singular, except the nominative, might also have belonged to a stem *bandya* (of the first strong declension), so also the whole of the plural is formed as if from such a stem. The declension of nouns in *-u* has been subjected in the Gothic to much disturbance, and nothing can be recognized in it. On the other hand, remains of the old formation are again to be found in those feminine strong adjectives and pronouns that correspond to the Sanscrit in *-ā* (*-ē*), as—

NOM.	ACC.	GEN.	DAT.
blinda,	blinda,	blindaizōs,	blindāi,
hvō,	hvō,	hvizōs,	hvizāi,

for the genitival suffix *-zōs* corresponds to the Sanscrit *-yās*, and the *ō* in the nom. and acc. of the pronouns to the Sanscrit *ā* (for *āi*).

The Greek, in the feminines which represent the Sanscrit feminines in *-ī* (nom.), have advanced yet one step further than the Gothic, and have taken the additional *a*, in place of lengthening the vowel, not merely in the acc., but also in the nom., *e. g.*—

Nom. *ψάλτριᾶ*. Acc. *ψάλτριᾶν*. Gen. *ψάλτριᾶς*. Dat. *ψάλτριᾶι*.

At the same time, the plural and dual, just as in Gothic, are formed throughout as from words in *-iā* (*-iη*), so that the two declensions are solely distinguishable by the quantity of the vowel in the nom.

ascribes to Buttmann's Gram. § 56, anm. 11, the accent *εἰκοῦς*, whereas this writer gives his sanction only to *εἰκοῦς*. Further Lobeck himself writes *εἰκοῦς*, *σινδοῦς*, and immediately after *τρογυῶς*.

and acc. sing. The correct view, however, is to regard *ψαλγρι-* as the original stem, and so to identify the endings *-ās*, *-q*, of the gen. and dat. with the long terminations of the Sanscrit *-ās*, *-āi*. In the nom. and acc. *īā* corresponds to the Sanscrit *ī*.

A different relation prevails in the fem. stems in *-v*. Here the above-mentioned Sanscrit declension is represented by the oxytons in *-ús*, as—

Nom. *νηδύς*. Acc. *νηδύν*. Gen. *νηδύος*. Dat. *νηδύϊ*.

That in the nom. and acc. the vowel is regularly lengthened, is a point now sufficiently admitted, see Spitzner *de versu heroico*, p. 67, and Arcad. 92. 8. Here consequently the Greek is in perfect harmony with the Sanscrit, whereas in the gen. and dat. the lengthening of the final syllable has been abandoned. No polysyllable of the masculine gender has the long vowel in the nom. or acc. (in monosyllabic words it is well known such long vowel is to be explained on another principle), except the common noun *ἰχθύς*, in which again, as will be shown in No. 13, a special relation prevails. The vocative of feminines in *-ús*, from the nature of their meaning, does not occur, but would have had, no doubt, as in Sanscrit, a short vowel.

The feminines in *-ā* (*-η*) exhibit the strengthening principle in the *ā* (*η*), which, as in Sanscrit, has grown out of *āi*, that is a strengthened *ai*. On the same principle depends also the remarkable Homeric form *ἔης*, Il. π. 208, for *ἦς*, in which, beyond all doubt, the strengthened genitival suffix *-ης* = Sanscrit *-ās*, whilst *ē-* represents the stem. Other traces of this formative principle I cannot now investigate without taking up too much space.

13. Moreover the Greek language further shows us that the strengthening of the feminine ending in the outset was not confined to an affection of the vowel, but also carried with it the accent. To this is due the tendency of feminines to become oxytons, as is proved first by the numerous formations in *-is* and *-ās*, which, in place of a lengthened vowel, has taken for the rest of the inflection a consonantal addition in the shape of a *δ*; and secondly, by the feminines in *-ā* (*-η*), whose vowel has been subjected to the lengthening process, affording many highly instructive examples, as *στολή* beside *στόλος*, *ρόή* beside *ρός*. But especial attention is due to the feminines in *-us*; as with them the length of the final syllable always depends upon the presence of the accent, for example *νηδύς* and *πιτῦς*. And here occurs an instance which most distinctly shows how the principles of Greek accentuation may be of service in the comparison of languages, receiving illustration in return. Of the polysyllabic words in *-us*, gen. *-uos*, three, as we are told by the trustworthy Herodian, although our editions for the most part pay no attention to his statement, are circumflexed on the last syllable, *ἰχθύς*, *ὄφρυς*, *ὄσφυς*. The accent of *ἰχθύς* is more doubtful, for Herodian in the *Ὀνοματικόν* writes it with the circumflex, and in the *καθόλου* with the acute. Now of the three words above named, *ὄφρυς* beyond all doubt is in origin of one syllable, a euphonic vowel having been prefixed, comp.

Sanscr. *bhrá-s*, Old-Germ. *práwa*. That the same holds true of *ὄσφύς* was inferred by Pott (Etym.forsch. ii. p. 297) and Benfey (Wurzellex. i. p. 545), from a comparison with *ψύα*, &c. Pott (i. p. 142), from remoter comparisons has arrived at the same conclusion for *ἰχθύς*. Both these scholars either did not know or did not notice the circumflex accent in these words. But it is evident that this accent confirms their original monosyllabic form (comp. *ῥῥύς*, *μῦς*, *σῦς*), and itself receives confirmation in return. The suspicion too is now removed which Herodian entertained against the circumflex in *ἰχθύς* as a masculine, wishing to give it in this sense an acute accent (*περὶ μονήρους λέξεως*, p. 31, 17; comp. Joann. Al. 12, 25.) At the same time we have an explanation of the long vowel in the vocative *ἰχθύ*, more correctly *ἰχθύ*, as a monosyllabic *χθύ* must also have had this quantity. The doubtful word *ἰζύς* seems to have been in origin identical with *ὄσφύς*, with which it substantially agrees in meaning, as well as *ἰσχυὶ ὄσφύς*, Hesych., and the derivative *ἰσχύον*. For the aspirates readily interchange, and $\xi = \sigma\chi$. Hence here too the accent *ἰζύς* appears more correct.

In the instances so far mentioned the strengthening of the final syllable by the accent is limited to the nom. and acc., for in the gen. and dat. of words in *-ā* (*-η*), the circumflex admits also of explanation by the contraction, see No. 2. But in some feminines the effort to accentuate the final syllable extends in an unmistakeable manner to the genitive and dative also, first in *γυνή*, in the declension of which we have already seen remarkable traces of the oldest formation, *γυναικός*, *γυναικί*, without any lengthening of the final vowel; secondly in *μία*, *μιάς*, *μιά*, *μίας*; while in the Ionic and older Attic dialect (no doubt in the older language generally) the same principle extends to other words in *-iā*, e.g. *ἄγνια*, *ἀγνιάς*, *ἀγνιά*, *ἄγνια*, see the testimony of the grammarians in the Thesaur. s. v. *ἄγνια*. As *-ā* and *-ā* are here, as above shown, originally case-endings, the strengthening of the final syllable by the accent in these cases coincides with the strengthening by the long vowel.

14. Let us now apply what has been said to the feminines in *-ω*, or in other words to the stems in *-oi*. These in their declension exhibit (so far as the singular is concerned) the closest agreement with the oxyton feminines in *-ús*, that is, they have the strengthening of the end syllable only in the nom. and acc., not in the gen. and dat. When it is further considered, that the *i* of the stem-diphthong before a vowel naturally passes into a consonantal sound, and that such a *y* is apt soon to disappear, there results at once a scheme of declension as follows:—stem or C.F. *Γοργῶι*; nom. *Γοργῶ*; acc. *Γοργῶν*; gen. *Γοργῶος*; dat. *Γοργῶϊ*; voc. *Γοργῶι*.

With the exception of the acc. all these forms actually occur, at least in the older language. For the most part however they have been subjected to various changes, viz.:—

Nom.—*Γοργῶ* with loss of the *i*, corresponding to the Sanscrit nom. *dhard* for *dhardi*, for *ω* not unfrequently = Sanscrit *ā*. So too the occasional addition of a nominative *s*, as in *Θηίως*, has nothing strange in it.

Gen.—Contr. Γοργούς, strong Doric Γοργῶς, Aeolic Γόργως, according to the laws of this dialect.

Dat.—Contr. Γοργοῖ. The great rarity of the uncontracted form arises from the fact that ι most readily coalesces with a preceding vowel. Thus, for example, in the Doric Idylls of Theocritus, neuters in -ος and words in -ης, gen. -εος, very frequently exhibit the uncontracted forms of the other cases, while the dative singular has invariably the contracted termination -ει.

Acc.—has nowhere preserved a subscript, the expressions of which indeed, even before consonants, must have very readily vanished. Hence arose the form Γοργών, still preserved in inscriptions, and the Aeolic baryton Γόργων, corresponding to the Sanscrit *dharmā*. The change of ω to ου, so general in the Thessalian dialect, is not altogether limited to it; some isolated beginnings of this change occur also in the Ionic-Attic dialect, so that this ου corresponds to the Sanscrit *d*; and the agreement is not an accidental result from contraction. Similarly the Sanscrit *daddme* is represented it is true by διδωμι, but on the other hand, the analogous forms of the past tense *adaddm*, *adadds*, *adaddt*, by ἐδίδουν, ἐδίδους, ἐδίδου. Precisely in the same way from Γοργών comes the Ionic Γοργούν, or probably more correctly Γοργούν, as Herodian appears to have written. The circumflex might easily have slipped in from the other oblique cases. That the ω of the nom. did not also pass into ου, admits of this explanation, that at the time when the change took place in the accusative, the ι in the nom. was still sounded. Further, that the ordinary form Γοργῶ did not arise out of Γοργόα, as is commonly assumed, but out of Γοργών, has two arguments to support it; in the first place, the absolute non existence of the uncontracted form in -όα; compare with this fact, for example, the numerous instances in which from the one word ἥως, the accusative ἥοα is safely established; see No. 18. Secondly, there is the testimony of the best accredited accent, for Γοργόα must of necessity have led to Γοργῶ, and it is on this account that Pamphilus contended for the circumflex. On the other hand, the doctrine that Γοργῶ was deduced from the older form Γοργών by the loss of the ν, is no way at variance with analogy. For not only has the acc. of the third declension in general lost its proper case-suffix *m*, whence the Greek ν (comp. πόδα with Sanscrit *pad-am*, Lat. *ped-em*); but in the particular case before us, after a preceding ω, the loss of a ν has repeatedly occurred, as in λαγῶ, Κεῶ, for the assumption of a metaplasm to the third declension is only a makeshift.

Voc.—has preserved in its entire purity the oldest form, except where the nom. is used in its place, for even the accent Γοργοῖ must be considered as original in the stem. The Aeolic variety ὦ Ψάπφ' is explained in different ways; see Lobeck, Rhem. p. 323. In Dial. i. p. 115, I have taken it with Seidler to represent Ψάπφο; but in ii. p. 510, on account of the Aeolic αὔα (see No. 18 below) for Ψάπφα; in both cases however acknowledging at the same time an abbreviated form for Ψάπφοι, yet not assuming, as some have done, a nominative Ψάπφα as a by-form. This view is also confirmed by

the Sanscrit, in which many feminines in *-ā*, in place of a vocative in *-e*, have an abbreviated form in *ā*, as *ammā* (see Pott, Etym. Forsch. ii. p. 259), which in Greek might be just as well represented by *Ψάρφα* as by *Ψάρφα*. But besides this it is also possible that we should acknowledge an elision of *α* in *Ψάρφ'*, for the Aeolic dialect, like the Latin, seems to have had an unusual tendency to elide long vowels and diphthongs; but this, on the present occasion, I can only point to, and so pass on.

The plural would have, if we are still to follow the analogy of words in *-ús*, the following forms: nom. *Γοργόες*, gen. *Γοργόων*, dat. *Γόργοισι*, acc. *Γοργίας*; or with contraction, nom. *Γοργούς*, gen. *Γοργών*, dat. *Γοργοῖσι*, acc. *Γοργούς*; for the contracted accusative, according to the known law, must be like the nominative. Thus all the cases, excepting the nom. and the accent of the acc. were identical with the forms of the second declension, and so it is no way surprising that the acc. on the one hand was thought entitled to an acute accent (though the circumflex must still be regarded as original), or on the other hand, that the nom. was made to follow the analogy of the second declension. Further be it observed, that *λεχοί* corresponds to the nom. plur. of the first declension *θεαί*, except in the difference of the vowel, which also in other cases distinguishes the words in *-ω* from those in *-ᾱ* (*-η*). The isolated form *κλωθῶες* has in it at least something to remind one of the earlier formation in *-ées*.

15. The only forms that still need explanation are the genitive in *-ως*, as found in inscriptions where the dialect requires the contraction of *-όος* into *-ους*, and the dative *Λαρῷ* in the Cretan Inscription, No. 2554. In Dial. ii. p. 238, I have explained these formations as being late imitations of the analogy of the first declension. But it now appears to me very possible that they may point to a declension of the highest antiquity, the remains of which were preserved precisely in the patois of some country districts. Thus if the above explained principle of the feminine declension had been fully carried out, even the stems in *-οι* would have retained in the genitive and dative the terminations *-ας* and *-η*; and as it is, there are still left some remarkable vestiges of such a declension in some old personal or geographical names. First, in the form *Κριῶς* or *Κριῶς* by the side of *Κριῶ*: see above, p. 163, note 2. For a genitive *Κριῶς* from *Κριῶ* would be the most exact equivalent of the Sanscrit *dharāyās*, from *dharā* (in place of *dharāi*), and from this gen. a new nom. in the shape above given might then readily be deduced. Again, a town in Argolis is named *Οἰνή*, *Οἰνόν*, *Οἰνών*, with an ethnic *Οἰναῖος*; two Athenian demes and a town in Icaria are called *Οἰνόν*, with the same ethnic *Οἰναῖος*; a town in Elis is written *Οἰνόν* or *Οἰνώς*; lastly, *Οἰνόν* has been handed down as an old name of the island Sikinos. All this put together leads to a form *Οἰνῶ* = *Οἰνή*, with an old genitive *Οἰνόας*, *Οἰνόας* or *Οἰνώας*, like *Κριῶς*; and then from such genitives the above nominatives might have been developed. *Θεισῶς*, the name of a place in Arcadia, and also of the wet-nurse of Zeus, is evidently nothing but *Θησῶ*, 'the suckler,' from *θησα*

with the form so much in favour for mythical names; the *ei* in place of *η* corresponds only the more closely to the Sanscrit *ē* in *dhé*, give to drink: comp. Benfey, Wurzel-lex. ii. p. 270. To the same stem belongs *Ἀμαλθεία*, the Goat or Nymph that suckled *Zeus*, so far as regards the second part of the name; also *Τηθύς*, the foster-mother of *Rhea*, the *μήτηρ* as Homer calls her, formed by reduplication like *τήθη*. Above all is this form of word common in the names of places in the Peloponnesus, as *Μεσσοά*, *Λυκόα*, *Φολόη*, *Ἀλφειώα*, *Καροία*, commonly called *Καρία*, and in *Polyaenus Κάρα* (which is generally held to be corrupt, but perhaps without reason), &c. Now such old forms as *Γοργόαι*, *Γοργόα*, if contracted, would give without distinction of dialect *Γοργώς*, *Γοργῶ*, i. e. precisely those forms which were proposed for further explanation.

16. For the derivatives, I will mention only the so-called local adverbs, which are nearly all much the same as cases. Such formations are known from *Πυθῶ*, *Θριῶ*, *Κριῶ*. First, *Πυθῶδε*, *Θριῶζε*, *Κριῶζε*, where the enclitic *δε = ζε* is added in the usual way to the accusative. The accentuation *Πυθῶδε*, preferred by *Aristarchus* (see *Scholia* II. β. 262; *Apol. de Pron.* p. 112), is originally more correct. But *Πυθῶδε* also (as *Pamphilus* wrote the word, and as the MSS. not unfrequently present it), *Θριῶζε*, *Κριῶζε* (never *Θριῶζε*, *Κριῶζε*), admit of justification, for it was very natural that when the two words *Πυθῶ δε*, &c. by repeated use had coalesced into an adverb, the law of accent for single words should enforce its authority. On the other hand *Θριῶζε* appears to be an error.

For the question 'where,' we have the original locative form of the singular in *Πυθῶι*, *Pind. Isthm.* 6. 51 (from *Πυθοι-ι*), and contracted *Πυθῶι*. The ending *σι*, which properly is added only to a plural, is seen in *Θριῶσιν* (incorrectly written *Θριῶσιν*) and in *Κριῶσιν*, corresponding to the Sanscrit loc. plur. *dharāsu*, with *ω = d*. But a more frequent form is *Θριᾶσιν* or *Θριῆσιν* (also written *Θριᾶσι*), formed upon a stem *Θρια-*, and equally in harmony with the Sanscrit, only here *η = d*. With the ending *θεν*, which is attached directly, or by means of a connecting vowel *ο* to the stem, there occur *Πυθῶθεν* (*Steph.* and *Pind. Isthm.* i. 65), *Κριῶθεν*, and *Θριῆθεν*, *Κριῆθεν*, which exhibit the same vowel-relations as the adverbs in *-σι*. On the other hand, *Πυθῶθεν*, *Steph.*, points to a form *Πυθός*, as also does the ethnic *Πυθίος*. According to the analogy of this form we must change *ΑΤΟΘΕΝ* in *Corp. Inscr.* No. 3058, not, as I proposed in *Dial.* ii. p. 374, to *Λαρώθεν*, but to *Λαρόθεν*, especially as *Λαρώ* also in *Crete* has an ethnic *Λάριος*. About *Πύθωνάδε*, *Πυθωνόθεν*, see No. 17. The accent in *Θριᾶσι*, *Κριῆθεν*, though contrary to rule, seems to be quite correct, and to be only another result of the old tendency of feminines to become oxytons.

17. Some feminines exhibit twin forms in *-ῶ* and *-ών*, gen. *-όρος*, rarely *-ῶρος*, or at least occasional metaplasms from the one form to the other.

Πυθῶ is the prevailing form in *Homer*, in *Hesiod*, in the hymns to *Apollo*, as also in *Aeschylus* and *Herodotus*: nom. *Πυθῶ*, h. *Ap.* 372—dat. and loc. *Πυθοι*, *Il.* i. 405, *Od.* θ. 80, *Theogn.* 499, h. *Ap.*

390—acc. Πῶσι, h. Ap. 183, 515, Aesch. Prom. 661, Herod. i. 54, and in Πῶσιε, Od. λ. 580, Scut. 480. With a ς we first find Πῶσις, Il. β. 519 in the catalogue of ships, and h. Merc. 378. Pindar has this form regularly in the oblique cases, Πῶσιος, Πῶσιον (this also in Simonid. fr. 154, Theogn. 807), Πῶσιον, also Πῶσιοντις, Ol. 6. 37 and 9. 12, and Πῶσιοντες, Pyth. 3. 98 (already in Tyrtaeus, fr. 2); on the other hand, he has Πῶσι, Pyth. 4. 66 and 10. 4, locat. Πῶσις, Isthm. 6. 51, Πῶσι, Ol. 7. 10 and 13. 37, Pyth. 11. 49; also Πῶσιον, Isthm. 1. 63. Even in the later writers the local adverbs Πῶσι and Πῶσιε are in common use. The form Πῶσις seems to be a stranger unknown to the good period. The derivatives, as Πῶσιος, Πῶσιος, Πῶσιονος, Πῶσιονος, never show the ς. Hence it follows clearly that Πῶσι is the older form, and that ς is a later addition for the purpose of inflection, as in ἄλις, ἄλιος, the Sicilian ἴππς, ἴππος (Dial. ii. p. 241), the Latin Supplicis, Minimus. The origin of these forms is further confirmed by the analogy of the numerous names of places in -σι, -σις, -σιον.

Pappus, Att. Suppl., in the same, has no other sanction than the testimony of the Scholia Arist. Ach. 361 and 874, and Suidas; whereas the other cases, gen. -ων, dat. -αι, acc. -αι, have good authority in their behalf: see Lobbeck ad Soph. Aj. p. 172 and the Thesaur. But besides these, ἰ, ὅ γλαῦρον, gen. γλαυρόων, is in use, and the feminine ὁ γλαύρων is established as a haryton by Arcad. 16. 15, Theodos. p. 138. At the same time it follows from Phrynich. p. 30. 13. Arcad. p. 16. 5. that according to more exact usage the feminine was an oxyton, consequently γλαύρων, γλαυρώων, at least among the Dorians and Ionians (in Phrynichus read γλαυρώων for γλαυρόων, and in Arcad. οὐ μὲν δὴν τοὺς ὄντας οὐκ ἐστὶν ὄντες). It appears from this that originally ἰ γλαύρων and ὁ γλαύρων stood to each other as many masculines in -ων and feminines in -ωιδαι, and further that the declension with α· at its end had slipped in among the feminines through the influence of the masculines.

Περών is the prevailing form in Homer and Hesiod, as is noticed even in the *Scholia* L. of *Il.* 349, viz. Περών, *Il.* A. 36, Γοργούς, θ. 349, where *Στασίανος* reads Περώνος. Περών, *Hes. Sc.* 224, Γοργούς as *sch. ph.* Th. 274, yet on the other hand, Γοργύρες, *Sc.* 230, where an original Περών may be conjectured: still the Scutum is, to say the least, not purely Hesiodic. In *Herodotus* there occurs only Γοργούς, *2* 21. Pindar has only the form with *v*: Γοργύρες, Γοργόνα. To the *Arcti. Sibylla Phœnice* *Aug.* p. 134, ascribes Γοργί, Γοργούς, and at any rate the singular form appears to have used the singular forms with *v* only in the appellative sense of the 'Gorgon's-head' = γοργόνειον, as Περών, *Aug.* 1421 and *Rhes.* 305, according to the better reading (variant) Περών, Περώνη. *Brachyl.* fr. 17. 46, Γοργόνα, *Or.* 1520, which in this sense is Περών. Περώνη never occurs as a reading to be depended upon. On the other hand, in *Herc.* f. 881, instead of the *ἐκτετακτικῇ* phrase Νεκρὸς Περώνος ἐκροτοκεφάλου | ὀφίων ἰαχῆμασι, where *εἰς* is said to have been called Νεκρὸς Γοργόν, we should rather read of Νεκρὸς Περώνος | ἐκ. ὀφ. ἰαχ., so that γοργών should be in position according to *sc. ph.* For γοργύρες, *Phœn.* 458, Valckenauer

had already insisted on, what is recommended by the improved rhythm, *Γοργούς*. In Herc. f. 990, in place of ἀγριωπὸν ὄμμα Γοργόνος τρέφων or στρέφων, which seems almost intolerable, we ought to read γοργὸν οὐ στρέφων, that is, ὀρθοῖς ὀφθαλμοῖς. On the other hand, in the plural the tragedians have always *Γοργόνες*, &c. The female name *Γοργώ* seems never to be formed with the *ν*, except in the MS. reading *Γοργώνη* or *Γοργόνη Λακεδαιμονία* of Stob. 7. 31, for which there has been substituted with good reason, *Γοργώ ἡ Λακεδαιμονία*. The adjective in Hom. and Hesiod takes the form *Γόργεος*; it is in Aesch. Prom. 793 that there first occurs *Γοργόνεια πεδία*, where however the reference is to the plural *Γοργόνες*. If to this state of facts, as to the older usage, there be added that *Γοργώ*, as above remarked, seems to be = *γοργή*, scarcely a doubt remains that *Γοργώ* is the genuine old form, and that the *ν* first came into use, as a means of aiding the declination, especially in the plural. A nom. *Γοργών* even Pindar would not have used. In the appellative sense the *ν* most firmly maintained its position, simply because the appellatives in *-ω* became generally obsolete.

Μορμώ, which corresponds precisely to the preceding, appears for the first time with a *ν* in Aristophanes. This form occurs partly in the plural, Xen. Hell. 4. 4. 17, *Μορμόνας*, partly with an appellative sense, where it denotes the shield of Lamachos, Arist. Pac. 474, *μορμόνος*, and 582 *μορμόνα*.

θηλώ = *θηλή*, see above No. 7, with acc. plur. *θηλόνας* in Plutarch, see Buttman's Gram. i. p. 210.

εἰκώ, the nom. in Hesych. *εἰκώ*, *εἰκών*, *χαρακτήρ*, ὄψις, where doubt has without reason been thrown upon it; it is also mentioned in Anecd. Oxon. iv. p. 170. 8. The word first appears in the dramatic writers and Herodotus. The former seem to have used only the forms from *εἰκώ*, gen. *εἰκοῦς*, acc. *εἰκώ*, acc. pl. *εἰκοῦς* or *εἰκοῦς*; for *εἰκών* in the very corrupt passage, Herc. f. 1102, is itself open to strong suspicion, as Fix correctly saw. In Herodotus there occurs the acc. *εἰκώ* (7. 69), elsewhere *εἰκόνα*, *εἰκόνας*, *εἰκόνας*, see Dindorf's Dial. Herod. p. xvi. Among the later writers *εἰκών*, *εἰκόνας* is the prevailing form, but this seems, just as in the preceding words, to be only a secondary variety.

Among the words which have been so far considered, all the forms in *-ω* have proved to be the older, all those with a *ν* to be the more recent, or at least post-Homeric. In no single case does a nominative in *-ων* present itself before the fourth century, excepting *γοργών* used as an appellative. Setting aside *Πυθώ* and *γληχώ*, in which the inflection with a *ν*, and indeed with *ων*, was favoured by special circumstances, it seems next to have appeared chiefly in the plural; all the above words belong to the limited class of words in *-ω*, in which the formation of a plural was likely to be called for. But the case is different with

ἀηδών and *χελιδών*. In these words the forms with a *ν* occur even in Homer and Hesiod: *ἀηδών*, Od. τ. 512; *ἀηδόνα*, Hesiod, Op. 203; *χελιδών*, Op. 461; *χελιδύνη*, φ. 411 and χ. 240. On

the other hand, all the forms without a *ν* occur only as rarities: *ἀηδοῦς*, Soph. Aj. 629; voc. *ἀηδοῖ*, Aristoph. Av. 679, voc. *χελιδοῖ*, Anacr. fr. 67, Simon. fr. 73, Arist. 1410, all in lyric poets or in lyric parts. It seems all but certain that these forms had a special connexion with the Lesbian dialect. For *ἀηδοῦς* in the Scholia is expressly referred to a Mitylenian *ἀηδῶ*; and again both Simonides (whom even Aristophanes was imitating according to the Scholia when he wrote *χελιδοῖ*) and Anacreon borrowed much from the Lesbian dialect; and as regards Anacreon, the very fragment above referred to betrays other such borrowing. When it is further considered, that the Latin *hirundo*, *-inis* too, which is only another form of *χελιδών*, also exhibits the *n*, the claim of this liquid to great antiquity is past dispute. The same may be said of *σινδών* and *τρυγών*, as only the rare forms *σινδοῦς* and *τρυγῶς* (see above p. 165 note) dispense with the *ν*. The case of *Σαρδῶ*, the island so called, is involved in much doubt. For while the older sources, Herodotus and Arist. Vesp. 700, have no other form, the derivative *Σαρδόνιος*, Herod. i. 166 and vii. 165 (*Σαρδῶς* occurs only in later writers), gives its testimony in favour of *Σαρδών*.

It appears from this summary that in only a few of these wavering words will the historically established facts of the Greek language permit us to regard the forms with *ν* as the older, and consequently that the theory which would deduce all feminines in *-ω* without exception from stems in *-N* is so much the less to be justified, setting aside the fact that this theory of necessity leaves unexplained the *ι* of the nom. *Γοργῶ* and voc. *Γοργοῖ* (the case is somewhat different with the Aeolic metaplasm of *ἀηδών* to a vocative in *-οῖ*, as the language already possessed a class of words with such vocatives to suggest a false analogy). Again, a comparison with kindred languages appears to lend little support to the theory. At any rate Bopp (Comp. Gram. § 142) is of opinion that originally there were absolutely no feminine stems in *-ν*, a somewhat too sweeping statement indeed, for in the Greek language, to say nothing of other words, there exists the numerous class of feminines in *-δων*, to which the Latin nouns in *-do*, gen. *-dinis*, correspond.

18. Lastly, I have yet to deal with the feminines *ῆως* and *αἰδώς*, which are commonly believed to differ from the words in *-ω* solely by the possession of a *ς* in the nominative. Let us see how it stands with their declension:—

Nom. *ῆως*, *αἰδώς*. Only Philetas has *αἰδῶ* without *ς*; see Lobeck, Rhem. p. 324.

Gen. *ῆους*, *αἰδούς*, Aeol. *αῖως*, *αἰδως*, Dial. i. p. 118. The uncontracted form *Ῥόος* in Pindar, Nem. 6. 54, has been with reason substituted for *Ῥοῦς* for the sake of the metre.

Dat. *ῆοι*, *αἰδοῖ*. For *αἰδοῖ εἴκων* at the end of the hexameter Il. κ. 238, Gerhard (Lat. Apol. p. 143) would with reason write *αἰδοῖ*.

Acc. *ῆῶ*, *αἰδῶ*. For the accent see above No. 11. The uncontracted form *Ῥόα* is expressly declared to be Ionic in the Etym. Mag. 351. 20, Etym. Gud. 193. 13, and Anecd. Oxon. i. 158. 5 (Etym.

Gud. 196. 14 and Anecd. Ox. i. 158. 5, untruly say Aeolic, instead of Ionic). Gerhard too and others are right in recommending ῥόα instead of ῥῶ in the verse-endings, ῥῶ δῖαν, Il. i. 240, &c.; ῥῶ δ' αὔρε, Od. ψ. 243; ἐπ' ῥῶ κοῖρον, Hes. Op. 572, to which there may still be added ῥῶ μέμνον, Il. θ. 565; ῥῶ μέμνειν, Od. σ. 318. The accusatives ῥοῦν and αἰδοῦν are stated by Gregorius (Dial. Ion. § 35) according to the common reading to be Ionic. But in the majority of MSS. the example αἰδῶ, αἰδοῦν, is omitted, and in place of ῥῶ, ῥοῦν, the Codex Meerm. has Ἰῶ, Ἰοῦν, which Koen has very justly regarded as the right reading. For Gregorius is speaking only of words in -ω, and in the examples Ἀηρῶ Ἀηροῦν, Σαφῶ Σαφροῦν, it is clear that Ἀηρῶ, Σαφῶ are nominatives, not accusatives. In giving these familiar examples, it was an easy matter to add that of Ἰοῦν from the first chapter of Herodotus, of which he also avails himself in § 36. The form ῥοῦν is used only by the later poets Hedylus in Athen. xi. 473 a, and Leonidas, Anthol. Pal. vii. 422. Herodotus too knows only ῥῶ and αἰδῶ.

Voc. ῥοῖ, αἰδοῖ are given by the grammarians, as Theodos. p. 998 Bekk., Joann. Al. 13. 25. But no further stress must be laid upon this, beyond the fact that Theodosius impartially declines the plural and dual αἰ αἰδοί, and so on (which however assuredly never occurred in authors), just as he does the same with Κῶς. All that we can infer is, that in the opinion of these grammarians ῥῶς and αἰδῶς distinguished themselves from the other words in -ω solely in the nominative. As a vocative from these two words could not well occur, no special form for the case can be established on safe authority. Yet the αῦα of Sappho, which Apollonius (de Pron. p. 596) mentions as a metaplastic form, seems to be a vocative from αῦως: see Dial. ii. p. 510.

The Attic dialect has changed ῥῶς into ῥως; and then passing over to the so-called second Attic declension, proceeds with the inflections: gen. ῥω, dat. ῥῳ, acc. ῥῳ.

Leaving out of view this irregular declension, the accusative also, in addition to the nominative, shows distinctly a difference from words in -ω. For like the nom. αἰδῶ, so also the acc. ῥοῦν is only an abortive invention of pedantic poets, and the genuine language of the people knew in these two words neither a nom. without *s*, nor an acc. with *ν*. The Aeolic dialect alone may have credit for a form αῦων: see Dial. i. p. 113. Even from those accusatives of words in -ω which have no *ν*, as Ἀηρῶ, the best authorities call upon us to distinguish ῥῶ, αἰδῶ, as having a circumflex; and to this accent they are well entitled, as in them an actual contraction has taken place. The use of the form ῥόα is established, as regards the Ionic dialect, by trustworthy authorities, and for the old epic by certain evidence founded on metrical law; whereas Ἀηρῶα and like forms appear only as fictions of the grammarians. Thus the accusative bears evidence to the original distinction of feminines in -ως from those in -ω, even more certainly than the nom., which after all in some rare cases exhibits a *s* even for words in -ω. Neither can the

conviction about this difference be weakened, if the Aeolic *αῦα* really belongs as a voc. to *αῦως*, just as *Ψάπφα* does to *Ψάπφω*; this would be only a peculiar Aeolic metaplasm, corresponding to *ἀηδοῖ* beside *ἀηδών*.

The distinction becomes yet clearer on a closer consideration of the Homeric usage. For feminines in *-ω*, I find in the *Iliad* and *Odyssey* the following examples of the gen. dat. and acc.

Gen. *Λητοῦς*, α. 8, ξ. 327, π. 849—*Γοργούς*, θ. 349—*Καλυψούς*, δ. 557, ε. 14, θ. 452, μ. 389, ρ. 143.

Dat. *χρειοῖ*, θ. 57—*καμινού*, σ. 27—*Λητοῖ*, ν. 72, ω. 607—*Πυθοῖ*, ι. 405, θ. 80.

Acc. *Λητώ*, φ. 497, λ. 580—*Θεανώ*, λ. 224—*Πηρώ*, λ. 287—*Πυθώδε*, λ. 581.

In this summary there occur, out of nine genitives, two in which the verse does not admit the uncontracted form, viz. α. 8. *Λητοῦς καὶ*; ξ. 327. *Λητοῦς ἐρικυδέος*—out of seven datives four, viz. ω. 607, *Λητοῖ ἰσάσκετο*; ι. 405. *Πυθοῖ ἐνι πετρήεσση*; θ. 80. *Πυθοῖ ἐν ἡγαθέη*; θ. 57. *χρειοῖ ἀναγκαίῃ*—out of five accusatives one, viz. λ. 227. *Πηρὼ τέκε*. It is clearly seen from this, that the uncontracted forms, although admissible in the Homeric language, at any rate in the gen. and dat., yet were by no means exclusively used.

Far different is the case with *ἡώς* and *αἰδώς*. According to Seber's *Argus*, *ῥοῦς* is found six times, *αἰδοῦς* three times, *ῥοῖ* fifteen times, *αἰδοῖ* four times, *ῥῶ* twenty-four times, *αἰδῶ* seven times. Among these there is one case in which the verse *requires* that the dative *αἰδοῖ* should be resolved, κ. 238; twelve, in which for the same reason *ῥόα* is necessary in place of *ῥῶ*, ι. 240, λ. 723, σ. 255, ι. 151, 306 and 436, μ. 7, π. 368, τ. 342—θ. 565, σ. 317, ψ. 243. In by far the greatest number of the remaining cases, the forms immediately precede the bucolic caesura, where the spondee is no great favourite. In but *four* cases out of the whole fifty-nine is the uncontracted form guaranteed by the metre, viz. θ. 470, *ῥοῦς δῆ*; θ. 525, *ῥοῦς Τρῶεσσι*; δ. 188, *τόν ῥ' Ἡοῦς ἔκτεινε φαεινῆς ἀγλαὸς νῖός*; ν. 171, *οὐδ' αἰδοῦς μοῖραν ἔχουσιν*. But in the first two cases *ῥοῦς* has a sense which nowhere else occurs in Homer, that of *αὔριον*. Now Zenodotus read in the first passage (and no doubt also in the second, which disappeared from the recension of Aristarchus owing to his rejection of two verses) *ἄας* in place of *ῥοῦς*, and this very form *ἄας*, says Hesychius, was used by the Boeotians in that sense. With good reason Düntzer (de Zenodoto, p. 51) concludes that Zenodotus must have found that strange form still surviving in the MSS.; and I am strongly inclined to regard it as genuine: comp. ii. 4. In the last of the passages quoted, *αἰδοῦς μοῖρα* is a phrase elsewhere unknown to Homer. In place of this the original reading might have been *αἰδόος αἶσαν*: comp. *ἐλπίδος αἶσα*, τ. 74. Lastly, in δ. 188, recourse might be had to a transposition, *Ἡόος ὅν ῥ' ἔκτεινε*: comp. Voss. ad Hymn. Dem. v. 66. But setting aside these particular considerations, it is no matter for surprise, if in the existing Homeric text there should occur occasional violations of an old law

of the language long thrown out of view. In any case it is evident, that for *ἥως* and *αἰδώς* in the Homeric language, the use of the uncontracted forms is far more common than for words in *-ω*.

If the question be now asked, on what the peculiar declension of the two words depends (I refer to the uncontracted forms *ἥως*, *ῥόος*, *ῥοῖ*, *ῥόα*), it is certain that the proper stem cannot have been 'HO-, for this would have followed the second declension; but that there must have dropped out of *ῥόος* one of those consonants to which the Greek language manifests such decided hostility, namely one of the spirants. That the letter so lost is not a *j* is evident from what has been already stated. Neither can it be a *F*, because in that case we should have had a nom. and acc. *ῥοῦς*, *ῥοῦν*, following the analogy of *βοῦς*, *βοός*, *βοί*, *βοῦν*. Thus the only alternative left is a *σ*, and with this supposition the whole declension is in perfect agreement. For a feminine stem 'HOΣ- must have led to a nom. with a long vowel *ῥός*, as EYΓENEΣ- leads to *εὐγενής*, and then in the oblique cases with a suppression of the *σ* to *εὐγενέος*, *-έι*, *-έα*. Compare too the Sanscrit nom. *apsarás*, gen. *-rasas*, dat. *-rasé*, acc. *-rasam*.

That the *σ* of *ῥός* belongs to the stem, had been already correctly observed by Benfey (Wurzel-lex. i. p. 27), and this on the ground that the *σ* still maintains its position in the compound *ἑωσφόρος*. This name for the 'morning-star,' corresponding to the Attic *ἕως*, is found even in Homer, and in a somewhat strange form as a trisyllable, Il. ψ. 226, *ἦμος δ' ἑωσφόρος εἶσι*; it also occurs in Hesiod, Th. 381, *τίκτεν ἑωσφόρον*. Pindar, on the other hand, Isthm. 3. 42, has *ἑωσφόρος* as a trisyllable. Benfey has truly observed, that in the last form the *ω* must be wrong, as a composition with the stem must give *ἑωσφόρος*, and so must Pindar have intended the word to be written, the *ω* being erroneously introduced by those who wrote under the influence of an Ionic dialect and had the ordinary form *ἑωσφόρος* in their minds. In this the *ω* is quite correct, for the Attic *εω* grows also out of *ηο*. But such an Attic form in Homer and Hesiod, to whom *ἕως* is altogether a stranger, is quite inconceivable. In these writers we should rather expect *ἑωσφόρος*, a form actually mentioned by Theogn. p. 97. 4, as coexisting with *ἑωσφόρος*, or rather *ἑωσφόρος*, and this may be substituted in the passage of Homer at once without other change, and in Hesiod also with the slight alteration *τίκτ' ἑωσφόρον*. But there still remains the strange use of the word in Homer and Pindar as a trisyllable.

The argument which Benfey draws from the comparison of kindred languages in favour of the stem 'HOΣ-, relying in the first place on the Latin *aurora* and Sanscrit *ushas*, is less happy. The real origin of *ῥός* shall be discussed in the next number. AHERNS.

P.S.—But few parts of this paper will fail to win the assent of scholars. There are however some points which are open to great doubt. In the first place, the explanation of the syllable *α* of *γυναικος*, *γυναικι*, &c., seems scarcely satisfactory. Is it not rather itself a feminine suffix corresponding with all accuracy to the *ic* of

the Latin *victr-ic-*, *tonstr-ic-*, the first portions of which are compressions of *victōr-* and *tonsōr-*? It is not indeed common for a long vowel like the *ō* in these words, to disappear in this way, yet the fact is almost indisputable in the instance of *tonstrina-*, *doctrina-*, from *tonsōr-*, *doctōr-*, formed like *disciplina-* from *discipulo-*.

Neither can we agree that the theory which derives superlative forms through the comparative is "an improbable fiction." The arguments which have been adduced in favour of this theory are far too weighty to be disposed of in so summary a manner.

Above all will Ahrens find it difficult to upset the doctrine maintained by Benfey and others in regard to the close relationship between *avos-*, the Latin *Aurora*, the Greek *αὔριον* and *ἥρι*, and the Sanscrit *ushas*. At any rate objection must be made to his view, that the first *r* in *Aurora* is an intrusive letter—eine Einschiebung—(*ibid.* 3rd part, p. 171). The Latin *musarum*, *generis*, and *eram*, represent not so much the Greek *μουσῶν*, *γενεῶς*, and *εἰα(ν)*, as archaic forms, *μουσασ-ων*, *γενεσ-ος*, and *εσ-α(ν)*. Thus it is the Greek language which has lost a *σ*, and not the Latin which has stolen an *r*. These are points which have been long admitted. Now the verb *αὐ-ω*, 'to kindle, to dry', appears to have once possessed a *σ*, which is still retained in the adjective *αὐσ-τηρσ-*, *aus-tēro-*, 'dry'.

We may also avail ourselves of the information which Ahrens himself supplies, when he quotes the Lithuanian *auszra* (aurora), *auszriinis* (östlich), *auszrinne* (morgenstern), *auszti* (tagen), for we must hold the sibilants in these forms to be original, and not, as he would have it, acquired (erhalten).

Nor does there seem any good reason why Ahrens should reject the distinct testimony of Choeroboscus in the passage quoted in p. 164 to the existence of a form of the accusative in *οἶν*, especially when he himself in p. 168 writes what he conceives to be the primitive form of the accusative as *Γοργῶν*. The form *οἶν* may have been very properly called Ionic: the nominatives in *-ΩΙ* occur in Milesian Inscriptions.

It may be thought that if these objections against Ahrens's paper be valid, it would have been better to have omitted the parts thus believed to be unfounded. To this it is enough to reply, that the learned and able author of the *De Dialectis* is a scholar who has every right to a full hearing; and we may take this opportunity of expressing the wish that he will soon gratify the learned world by completing that important work.—T. H. KEY.

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VOL. VI. SUPPLEMENTAL PAPER II. No. 142.

"On the Inscription of Sora*." By Dr. G. Henzen.

As Latin inscriptions of a date previous to the battle of Actium are known to be rare, every such fragment is generally received by the learned with well-founded satisfaction. We are the more pleased therefore to be able to offer to our readers an inscription, which, to the merit of great antiquity, adds that of a subject not common in this branch of literature. We are indebted for this monument to the politeness of Dr. Brunn, who copied it in a garden attached to a church at Sora, in the kingdom of Naples; it is inscribed on a square stone, broken in the middle. Although it is damaged in more than one place, particularly in consequence of the fracture of the stone, yet our learned friend succeeded in making an exact copy, the few blanks in which are easily supplied by the help of the paper impression which he has brought us. This facsimile we here present to our readers:—

AP·VERTVLEIEIS·C·F·
Q·VOD·RES·VAD·EIDENSASPEF
AFLEICTA·PANENSTIMENS
HFIC·VO·VIT·VOTO·H·O·C
JULY I C·MA·FACTA
POLOVCT,·LEIBEREIS·LVBEN
TE S·DONV·DANVNT
HERCOLEI·MAX·SVME
MERE TO SEMOLTE
ORANT·SE·OTICREBRO
CONDEMNES

The form in *eis* of the nominative plural of the second declension, which occurs twice in our inscription, viz. in *Vertuleieis* and in *leibereis*, though not mentioned by grammarians, is known from several such monuments. Besides those forms of the pronoun *is*, which

* Translated by T. Hewitt Key, from the "Bullettino dell' Instituto di Correspondenza Archeologica per l'anno 1845." Roma, MDCCCXLV. pp. 71-80.

are already registered in the dictionaries, as *ecis* (Sc. de Bacch. 4.), *eis* (Lex Servilia, ed. Klenze, cap. 8, 17, 19; conf. Marini, Atti, p. 569), *ieis* (Grut. 207, col. 3), together with *eisdem* (Orell. 3808), I quote *Minucieis*, *Cavaturineis*, from the celebrated table about the boundaries of the Genuates and the Viturii (Orell. 3121), *facteis*, *publiceis*, *leibereis*, from the Lex Thoria (cf. Haubold, Monumenta Legalia, pag. 10, etc. Grut. p. 202, etc.); *CDL vireis* and *gnateis* of the Servilian Law (Haubold, ibid. p. 24, etc.; Grut. 506, etc.); to which may still be added *duomvires* from an inscription of Cora reproduced by Orelli (3808; by Lanzi, Saggio I. p. 155), together with *Vituries* and *Vituris*, *Cavaturines*, *Mentovines*, from the before-mentioned bronze of Genoa; forms to be compared with *ques*, plural of *quis* or *aliquis* of the S. C. de Bacchanalibus. I also owe to the politeness of the Count Borghesi the communication of an unpublished inscription, copied at Massa in the country of the Marsi, by Signor Brocchi, which exhibits the same form in *eis* :—

P. T. SEX. HERENNIEIS. SEX. F
SVPINATES. EX. INGENIO. SVO

Such formations, however strange they may appear, still approach the original type common to the Indo-Germanic languages more nearly than the ordinary and so-called regular form in *i*, for we learn from Sanscrit, that, as *s* is the proper sign of the nominative in general, so in the plural this case is indicated by the syllable *as*, which in the Greek is only found in the *es* of the third declension, on this account justly considered as the most ancient and regular (cf. Kühner, Gram. Gr. I. § 255); whilst in the Latin, besides this declension, the fourth and fifth have also retained it. It is true that this omission of the *s* begins even in the Sanscrit, for in the pronouns of the masculine gender, the *as* gives place to an *i*, coalescing with the vowel of the root, which, according to Bopp (Vergl. Gram. p. 261), in the first and second Greek declensions, has entirely expelled the old representative of the first case. The mode however in which that learned man thinks that this change was effected, will appear improbable to anybody who examines our inscription, since the termination *eis* of the second declension evidently shows, that the *i* of subsequent times was not put *instead* of the *s*, but that the primary form *as*, changed into *es* by the Greeks, by the Latins into *es*, was united to the root-vowel, and did not lose the final consonant till afterwards. Even in the first declension we may prove the ancient existence of that form, as Nonius has preserved to us a verse with the nominative *laetitia speratas*, absurdly explained by the Latin grammarian as an accusative put in the place of a nominative (p. 500, 25, ed. Merc.). That the termination *es* has sometimes expelled the root-vowel, is proved by the above-quoted form *duomvires*.

In the second line the filling up the blank before the letters EIDENS offers some difficulty. As however there is only space for two letters, and this space is preceded by a character, which in the

impression appears to be a D, and further, as the Latin verbs terminating in *ido*, with *i* long, are but few, it may not be an unreasonable conjecture, that the word *diffido* will supply what we need, written DIFEIDENS, with a single F, of which custom, even where the double consonant appears necessary to indicate the composition of the word, the participle AFLEICTA of this very inscription presents an analogous example. To this may be added the express testimony of the ancients: *Semivocales non geminare, diu fuit usitissimi moris* (Quintil. Inst. Orat. I. 7, 14); *Antiqui consonantes litteras non geminabant* (Mar. Victorin., p. 2456), cf. Fest. s. vv. *ab oloes, aulas, folium, porigam, torum*, and especially s. v. *solitaurilia*, *nulla tunc geminabatur littera in scribendo, quam consuetudinem Ennius mutavisse fertur, utpote Graecus Graeco more usus, quod illi aequae scribentes ac legentes duplicabant mutas et semi (vocales)*. The examples in inscriptions are too numerous to be quoted.

It is true that the verb *diffido* is never found joined with the sixth case; yet, setting aside the explanation that *re sua asper(e) asleicta* might be an ablative absolute, there seems to be nothing extravagant in the supposition that in such remote times a greater analogy of construction may have existed between the simple verb *fido*, which is always* joined with an ablative, and the compound *diffido*. Yet it is not less true, that *diffidens* differs but little in signification from *timens*; but such is the pompous verbosity of the sacred language of our inscription, that this analogy will scarcely constitute a reasonable objection to our conjecture. I find besides, that it was in precisely similar cases of embarrassed circumstances that the Latins employed this verb. Herennius, for example, the flute-player, *artibus suae diffisus . . . instituit mercaturam* (Macrob. Saturn. III. 6).

The next lines present a larger gap, but one which is perfectly supplied from what remains of the letters, in this manner: *Quod re sua difeidens aspere asleicta parens timens heic vovit, VOTO · HOC || SOLVTO · DECUMA · FACTA || POLOVCTA · LEIBEREIS · LVBEN || TES · DONV · DANVNT || HERCOLEI · MAXEVME || MERETO*. — We will not dwell on the expression *voto soluto*; examples of it are sufficiently known. On the other hand, mention is rarely made in ancient inscriptions of the *decuma*, and although Festus says (p. 71. ed. Müller) *decima quaeque veteres diis suis offerebant*, I have not succeeded in finding among inscriptions any example except of tenths offered to Hercules. I may refer to Murat. 307, 5 (cf. Vignoli, de col. Anton. p. 337), where a certain Cn. Flaccus offers to Fortuna of Praeneste and to the most holy Feronia *signa aurea* (l. *aerea*), and at the same time consecrates to Hercules *decumam partem*; also to p. 60, 1, of the same collection, and the Campanian marble of Mazocchi, tab. Heracl. p. 452, n. 128. To these I add the Reatine inscription (Grut. 96, 7; Mur. 96, 1), in which a gift is presented to Sancus Fidius Semopater *de decuma moribus antiquis*, by L. Mum-

* Nay, at times with a dative too, as in Naevius and Horace; see Forcellini.—
TRANSL.

mius (if Gruter's reading be correct), this Sancus being well known to be no other than Hercules, as also Semopater is the same as Sancus and Fidius (see the passages of the ancient writers in Hartung, Religion of the Romans, II. p. 44*). I have therefore no doubt that the ancient marble too quoted by Giovenazzi (Città d'Aveja, p. 37), which exhibits in the whole construction of the words a strong resemblance to our inscription, was also erected to Hercules, whose worship moreover was very frequent in the interior of Italy. As this book is not much known, at least out of Italy, I may be allowed in this place to reproduce the inscription, which unluckily is so much broken, that a certain restoration of it is unattainable†.

.
 . EDIT · L · AVFIDI · D
 . CUMA · FACTA
 . IMER · ITERVM
 . TE · ORAT · TV · ES
 . DEVS · QVEI · TOV
 . PACEM · PETIT
 . ADIOVTA

It was copied by Giovenazzi in the cemetery of Bazzano, the ancient Vicus Offidius. Last of all I will cite a Gudian inscription, restored by the Count Borghesi, which refers to the same thing:—

P · ATEIVS · P · L · REGILLVS · FECIT
 SIBI · ET
 P · ATEIO · P · L · SALVIO · PATRONO
 POMARIO *qui* HERCVLI · DECVMA · FECIT
 VIXIT · ANN · CII · ET
 PRIMAE · F · SVAE · CARISSIMAE · ET
 ATEIAE · POLLAE · PATRONI · FILIAE

It is spoken of by Gudius (p. 341, 1) as in the possession of Camillo Pellegrini of Capua.

Now authors, when they speak of tithes offered to the gods,

* It will be as well to quote here Gruter's detailed remarks in reference to this stone in the C. V. 6039, fol. 351: Prope Quintilianum viculum non procul a Reate mediis campis murus vetustus conspicitur, supra arcus et grypas constructus, in quo pila haec marmorea dicitur inventa. Est autem plena virorum et hominum varii habitus choreas ducentium et scalam quandam conscendentium et adscendere conantium; quidam illic mulieris habitu manu clavam tenens, cui decuma debebatur et bonorum omnium vovebatur, Hercules putatur, sed vix prae nimia attritione agnoscitur.

† One might think, on a superficial examination of this inscription, that but little was wanting at the beginning of these lines, as *DEDIT* and *decvma* might be easily restored. However *IMER* of the third line shows that the deficiency is larger, and I do not know whether, comparing it with our own, we might not supply *Herculi* · *MERITO*, so that the name of the god would stand in the same place as in ours. To the fourth line might be added *simul*, and there might be prefixed to *DEVS* some epithet suitable to Hercules; but the greatest difficulty would be to supply what is wanting to *TOV*, a task we leave to others more able than ourselves. If however in this manner more than one letter is wanting to the lines, I would certainly supply in the second *onum* · *decvma*.

nearly always mention Hercules: *maiores solitos*, says Varro for example (ap. Macrob. Sat. iii. 12), *decimam Herculi vovere*; and again Tertullian (Apol. 39) has the phrase *Herculanae decimae*. On the Ara Maxima of Hercules generals honoured with a triumph consecrated the tenth part of their booty to feed the people (Athen. v. 63), a rite instituted, according to the myth of this god, after the discomfiture of Cacus (Dion. H. i. 40). If any other deity receives the tenth, as Apollo after the taking of Veii (Liv. v. 21), we shall always find some special reason for it. Besides this, rich citizens offered on the same altar the tenth of their fortune to the people, a custom which, according to Dionysius (l. c.), had lasted down to his time. In fact, not only Sulla, but after him, Lucullus and Crassus gave tithe in this way of their immense riches (Diod. IV. 21; Plut. Crass. 2), although at that time such consecrations, it appears, had already become less frequent, for it was of the *maiores* that Varro says, they were *solitos decumam Herculi vovere nec decem dies intermittere quin polluerent* (Macrob. Sat. III. 12); in his time therefore the practice was more rare. It was believed, says Diodorus (l. c.), that whoever made a vow thus to consecrate a tenth to Hercules, would gain a great fortune; for which reason such vows were made even by people of moderate means, and indeed more especially by them, as we learn from Diodorus: *οὐ μόνον τῶν συμμέτρους οὐσίαις κεκτημένων*, and from the Gudian inscription of the *pomarius*. M. Octavius Herennius, for instance, a flute-player in his youth, after becoming a merchant, and succeeding well in this line, *decimam Herculi profanavit* (Macrob. Sat. III. 6). That such offerings were common enough in ancient times, is also proved to us by the fact that in comic language we find the phrase *pars Herculanea* signifying the tenth part, an expression doubtless used by the people, or at any rate intelligible to every one: Plautus Trucul. II. 7, 10, *nam iam de hoc obsonio, de mina una deminui modo quinque nummos; mihi detraxi partem Herculaneam*. And there is another amusing passage in this poet, where he again alludes to the same thing: Bacch. IV. 4, 15, *Si frugi est, Herculem fecit ex patre, decumam partem ei dedit, sibi novem abstulit*.

The solemn expression for such offerings was *pollucere*; *polluctum* what was so given to the god, or rather to the people (cf. Macrob. Sat. II. 12; Varro de L. L. VI. 54, and ap. Macrob. Sat. III. 12; Naevius ap. Priscian, IX. ad fin.; Plaut. Stich. I. 3, 80; Cassius Hemina ap. Plin. XXXIII. 2, 10; Tertul. Apol. 39). This word was never used in speaking of simple dedications and sacrifices; and where Cato (R. R. 132) makes mention of a sacrifice to *Jupiter Dapalis*, though *pollucere* in that passage might seem to have no other sense than that of *sacra facere*, yet the word is used of an offering of wine, and the very name of the deity to whom the sacrifice is made, appears to imply a banquet. So Festus also (p. 253, ed. Müller), in enumerating the objects that one may *pollucere* to the gods, only names things that are commonly used as food; *Herculi autem*, he adds, *omnia esculenta, poculenta*. We cannot doubt then, that a banquet was always joined with the *polluctura*; and, if it be

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"On Natural Sounds," by Professor J. C. E. Buschmann. Translated by Campbell Clarke, Esq. from the *Abhandlungen der Königl. Akademie der Wissenschaften zu Berlin, aus dem Jahre 1852.*

The history of philology has at all times afforded instances of the ease with which some resemblance may be traced between various languages, or between their elements, and of the facility with which theories of their relationship (based upon such points of similarity) may be constructed, to the satisfaction of the inventor. After devoting some attention to a careful examination of the data on which these theories are founded, I find myself compelled in all cases except when they rest on an historical basis, and even then in particular instances, to subject them to a critical investigation, and sometimes summarily to discard them. One source of resemblances in language I shall have to point out in the present paper, and for this purpose I shall make use of the term "Natural Sounds." I must premise that by this expression I do not intend to denote Onomatopœia—the imitation of sound—although the term may seem to embody precisely that idea.

The striking similarity of the words used to express 'father' and 'mother,' in some widely-separated languages, is unquestionable, and has always hitherto occupied a prominent position in the arguments adduced in support of the theory that all languages are related—that they are all descended from one common primeval tongue. This belief, convincing as the above simple fact has hitherto proved, must now fade away under the influence of the strong light which I have brought to bear upon the question. The sounds (identical or similar) which so many nations employ for the names of 'father' and 'mother' are those which a lisping infant first articulates; it is from the lips of children that these words, afterwards incorporated into the vocabularies of the language, were in the first instance taken. The expressions for 'father' and 'mother' are in a vast number of languages either entirely, or in their basis, natural sounds—sounds prompted by nature, the result of some emotion on the part of the child, and suited to its undeveloped and unpractised organs. They either consist entirely of the most simple and most palpable (*materiell*) sounds, or have such sounds for their root. This accounts for languages of various races and diverse regions resembling each other so much in these words; but such similarity, which is moreover not so great as is commonly imagined, is not the slightest proof that the languages are related, but is the spontaneous result of natural organization. My theory of the independent formation of the names for 'father' and 'mother' among various races by means of the natural sounds is confirmed by the remarkable phenomenon, illustrated in

the following tables, that the forms which should, according to rule, and which in some languages do actually mean 'father,' are used in other languages for 'mother,' and *vice versâ*. Who can doubt this to be simply the effect of mechanical forces?

The proposition which I set up may be stated as follows: that some of the similarities (not restricted to the two words I have selected for illustration) to be met with in languages may be referred to the influence of the natural sounds (that is to say, the first articulations of an infant); and cannot, therefore, be admitted as proofs that the languages in which they occur are related: this is my own original conviction. These sounds have, however, been already noticed by other writers; even as far back as the 'Etymologicum Magnum,' which, besides treating frequently of Onomatopœia, sometimes also touches on the subject of natural sounds. It is there stated that "πάππος δὲ ἀπὸ τῆς τῶν παιδῶν τῶν μικρῶν προσφωνήσεως, ὡς φησιν Ὅμηρος· ποτὶ γούνασι παπάζουσιν". ὀνοματοποιήται οὖν ἡ λέξις." La Condamine, in his 'Travels in South America,' remarks on the diffusion of such forms as *papa*, *mama*, through many languages, and explains the process (which I shall afterwards treat more freely and comprehensively) by saying that parents took these words for 'father' and 'mother' from their children. Singularly enough, his attention was also directed to exceptions from the rule; but he knew of none, and expresses his surprise at *papa* never meaning 'mother,' and *mama* 'father.' After some remarks on the poverty of the American languages in abstract expressions, the celebrated author continues as follows: "I have compiled a vocabulary of the most usual words in the various Indian languages. A comparison of these words with the corresponding words of the other languages of the interior, may not only serve to prove the migrations of these nations from one extremity of this vast continent to the other; but this same comparison, extended to the various languages of Africa, of Europe, and of the East Indies, is perhaps the only means of discovering the origin of the Americans. A well-attested similarity of language would no doubt decide the question. The words *Abba*, *Baba*, or *Papa* and *Mama*, which seem to have been received, with slight modifications, into the majority of European dialects from the ancient tongues of the East, are common to a considerable number of American nations, the languages of which are in other respects totally distinct. If we consider these words as consisting of sounds which a child is first able to articulate, and consequently as those which must have been adopted by the parents who heard them uttered to express the ideas of father and mother, how can we account for the circumstance, that in all the languages of America in which these words occur, their meaning has never been reversed? How does it happen that in the Omagua language, for instance,

* Homer's Iliad, Book 5, line 406:—

Νήπιος, οὐδὲ τὸ οἶδε κατὰ φρένα Τυδέος υἱός,
 "Ὅττι μάλ' οὐ δηναῖός, θεῖς ἀθανάτοισι μάχεται,
 Οὐδέ τί μιν παῖδες ποτὶ γούνασι παπάζουσιν
 Ἐλθόντ' ἐκ πολέμοιο καὶ αἰνῆς δηϊοτήτος.

in the centre of the continent, or in any other in which the words *papa* and *mama* are in use, the word *papa* does not mean 'mother,' and *mama* 'father,' but that the contrary is as much the rule as in the languages of Europe and the East? It is very probable that other words are to be met with among the aborigines of America, the well-authenticated connexion of which with those of some language of the ancient world may throw some light upon a question which has hitherto been abandoned to barren conjecture*."

In this, as in every other case, we see that these sounds are pressed into the service for the purpose of establishing or indicating affinities between languages, which in every other respect are acknowledged to be unconnected.

The expressions for 'father' and 'mother' are not so much alike in all the languages of the world as is supposed. I shall restrict myself to the illustration of these two words for the present, but shall afterwards advert very briefly to other examples. I have compiled eight vocabularies, showing four types for each of these two ideas; *pa, ta, ap, at*, for 'father'; *ma, na, am, an*, for 'mother.' Who does not instantly perceive the remarkable law which allots the labial and dental mutes (hard and soft) to 'father,' and the corresponding blunt† consonants *m* and *n* to 'mother'? The open syllable (beginning with a consonant and ending with a vowel) and the close syllable (beginning with a vowel and ending with a consonant) are equally in use; and the four types for each word may in theory be reduced to two; 'father' *pa* or *ta* (*ap* or *at*), 'mother' *ma* or *na* (*am* or *an*). But in the comparison of languages, the four types must be retained.

The sounds *pa, ta, ma, na*, may be said to be the simplest in nature. They consist of the palpable (*materiell*) labials and dentals—the most palpable of the mutes—enunciated with more or less force (as in *ba, da*), or without any effort (as in *ma, na*). And how thoroughly in accordance with nature is the feeling that dictates the use of the more powerful sounds, the hard and soft mutes, to express 'father,' while for 'mother' are employed the soft and rounded consonants that can only just lay claim to the appellation of mutes! And here may we admire another of the operations of that great Nature that works so quietly by means of simple and ingenious laws!

The annexed vocabularies are arranged under eight types (four for each word), and form a list of the words for 'father' and 'mother' in most of the languages of which we have any knowledge. They thus afford a proof that these words are produced by the action of the natural sounds. In this process I do not recognize the relationship of these words, but lay claim to them on the plea of their indepen-

* "Relation abrégée d'un voyage fait dans l'intérieur de l'Amérique méridionale. Par M. De la Condamine." Paris, 1745, 8vo. pp. 55 *et seq.*

† Grammarians of the new school would say—the corresponding nasals. But "nasal" is not an appropriate expression for *m*, and there is unfortunately no general name for the series of neutral letters (*indifferente Buchstabenreihe*) which closes the class of mutes. I have, therefore, made trial of the expression *blunt consonants* (*stumpfe Consonanten*).

dent formation in spite of their outward similarity. In languages which are proved to be connected, the relationship in these words also, where it is obvious, is not lessened; but even in these we frequently observe that the characteristic portion falls out, and an independent element supplies its place. An example of this may be seen in the Slavonic languages, which, instead of using the type *pa* of the Sanscrit family, make use of the independent type *at*. As I have already observed, the conformity between the languages mentioned in the tables is not altogether so considerable. The different languages must in the first place be separated into four types for each word; *pa*, *ap*, *ta*, *at*, must be considered as entirely distinct, as also the other four, *ma*, *am*, *na*, *an*. Attention may be directed at this point to the remarkable circumstance, that to a great extent the labial (*pa* for 'father,' *ma* for 'mother') is the characteristic of the old world, and the dental (*ta* for 'father,' *na* for 'mother') of the new continent. Moreover, how variously is each type worked out in the separate languages! In one instance we observe the simple radical form, in another the same form enriched with the most diverse additions: some short, others long; some intelligible and expressive, others that seem to be a mere increase to the original type. For instance, in the Indo-European family, which stands high in the scale of languages, affixes may be found which either specify the gender or denote the person referred to (Russian *otets*; the entire series of forms like *pater* and *mater*). There are many forms in the vocabularies in which the radical natural sound can scarcely be recognized; the introduction of these must be attributed to the theorizing tendency of the inquirer. I do not deny that these forms have been acted upon by other influences, the consideration of which does not come within the province of our present investigation; nor that in isolated cases their derivation may be traced, with some modification of meaning, to a simpler root; yet if such derivation were universal, these forms would necessarily, to a certain extent, fall into the sounds under consideration. But I do not purpose considering the question in detail; and the more the mass of languages is separated, the more completely will the object be attained to which this treatise is devoted.

The transposing of meanings to which I have already referred, *i. e.* the use of the real mutes (*wirkliche Mutae*) for 'mother,' and the blunt ones for 'father,' constitutes another cause of dissimilarity in languages. It must not be supposed that all the languages of the world can be included in the four types under which the following vocabularies are arranged. On the contrary, we find the most varied combinations of the most various letters expressing the ideas of 'father' and 'mother.' I have not, however, noticed such instances, as my only object has been to weaken the theory, founded upon the frequent occurrence of the letters, *p*, *t*, *m* and *n*, that all languages are related; and to prove, by a remarkable instance, that many causes concur to produce similarity between languages that have no relation with each other.

Considering that our selection has in this manner been limited,

I think that the following vocabularies afford proof of the satisfactory state of our information on the subject of language, and of the copiousness of the collections which have been amassed by philologists, and by industrious travellers from all parts. Where the same form occurs in various languages, I have arranged them in alphabetical order. Sometimes (but not according to any rule), when the idiom is not well known, I have inserted the place or the quarter of the globe between parentheses. The forms and statements of my authorities are of course not free from faults; for my own part, I am responsible for only a certain number of forms and languages. Slight differences of form must not be considered too closely; I have copied the collections mechanically oftener than I ought to have done. On the one hand, one combination of letters may represent various forms or pronunciations, and, on the other hand, the same word may, from accident, or from an arbitrary system of transcription, appear under several different forms. Many languages are repeated under various forms; in some cases correctly so; in others, because various authorities (dictionaries and vocabularies) give various forms, in consequence of their compilers having comprehended the sound differently, or used different means for expressing it. The most various modes of transcription and the most various systems of pronunciation (German, English, Spanish, French, Russian, etc.) are used, but I cannot venture to specify the method employed in any particular instance. Fortunately this does not often affect the correctness of the vocabularies, for the principal sounds, the mutes, are for the most part determinate, and the vowels are of no particular importance in our inquiry. In languages which are very well known, I have not gone deeply into the dialects or cognate languages.

The field of our investigations would be much enlarged if the expressions 'grandfather,' 'grandmother,' 'uncle,' 'aunt,' 'father-in-law,' 'mother-in-law,' 'nurse,' were included in the inquiry. They would very frequently be found in the four types I have set up for 'father' and 'mother.' In those languages in which the latter expressions would not come under our cognizance, the words expressing the older relationship, or the office corresponding to that of mother, would appear; or we should find 'father' and 'mother' in one type, and the above-mentioned degrees of relationship in another*. By introducing the above expressions, the proof of the

* Observe the Latin *avus* (like the Semitic *ab*); the Greek *πάππος* 'grandfather,' *μᾶμμη* or *μᾶμμα* 'grandmother'; the German *Muhme*. Compare also the German *Amme*, *Tante*, and the Greek *τήθη*, *τίτην*. In Hungarian, *atyá* is 'father'; *anya* 'mother'; *após* 'grandfather.' No one would commit the absurdity of connecting *após* historically with *avus*.

In Russian and Polish, 'nurse' is *niania*. In Mexican, 'mother' follows the American formation *na* (*nantli*; 'father' is *tatli*); but the formation *ma* occurs in 'nephew' and 'niece,' *machtli*, of which there is a corresponding form *tlachtli* 'uncle.' As *machtli* includes both genders, this may be taken as an instance of another division of signification which occurs in many languages: viz. that the older relationship is expressed by means of the strong type, and the younger by the weak. Moreover, 'uncle' is also *tlatli* in Mexican, which must be considered to be connected with *tatli* 'father.'

action of the natural sounds in this sphere, and of the remarkable and characteristic apportionment of the letters to the two genders, is rendered not only more complete, but also clearer; for the dissimilarity of languages in these forms is rendered still more apparent, and it is thus proved that the entire operation is an independent process of nature. There is also an increase in the anomalies which occur in the distribution of the letters between the genders; in the exceptions to the rule which assigns to the masculine the two real mutes (*wirkliche Mutae*) and suppresses them in the feminine. Thus *maman* means in French 'mother,' and, in Tamul 'father-in-law.'

I take the liberty of noticing in this place a similar phenomenon, even although its consideration may lead us still further from our subject. In cases where a root has by a slight change in one letter been made capable of two significations, the forms are used to express some other natural and corresponding relationships. In the Mohawk language, *rongwe* is 'man,' and *yongwe*, 'woman'; in the Oneida, the former is *longwee*, the latter *yongwee*. 'Boy' and 'girl' are in Mohawk *raxaa* and *kaxaa*; in Cayuga, *aksaa* and *exaa*; in the Seneca language, *hursaa* and *yirsaa*. There is a similar correspondence in many languages in the words used to express these ideas.

I shall now notice specially the anomalies I have already referred to in the appropriation of the radical consonants to 'father' and 'mother'; that is to say, the cases in which, contrary to the general law deduced from the great majority of instances, the signification of 'mother' is attached to the types *pa* or *ta*, *ap* or *at*, and that of 'father' to *ma* or *na*, *am* or *an**. This seems to me to be, as I have already stated, a strong argument against the theory, based upon these words, of the relationship of all languages, or their derivation from one primeval tongue†, and also an additional proof of the influence of the natural sounds upon the entire class of words under consideration.

Many instances of the type *ta*, including the entire series of double vowels (*tai*, *dai*, etc.), signify 'mother.' This cannot be attributed to the soft *d* or *nd*, as it is equally the case in several forms in which the letter *t* occurs. For instances of this, observe in the vocabularies the subdivision commencing with *deda*.

Words which in many languages mean 'mother,' but in some, 'father':—*mama* or *mamma*; *ina* means in very many languages 'mother,' but in two, 'father'; *ma*, generally meaning 'mother,' means in some languages of the East Indian Archipelago, 'father'; and on the other hand, the words expressing 'mother' belong to the type of 'father,' viz. *ambu*.

Mam is in many languages 'mother,' in one, 'father'; on the other hand, *ba* is generally 'father,' but in one language 'mother.'

Several languages opposed to one or two:—*ami* in some languages

* These anomalies are specified in the vocabularies. I shall introduce many, but not all of them, in the following specification.

† This may also confirm the supposition that at the building of the Tower of Babel the meanings of words were changed.

means 'mother'; in one Tungusian language it means 'mother,' in other Tungusian dialects, 'father'; *mu* is in two languages 'mother,' in two, 'father'; *amay* is in two languages 'mother,' in one 'father'; in one of the Malayan languages of the Eastern Archipelago it is 'mother,' and in another, 'father'; *muma* is 'mother' in one language, and in two languages 'father.'

Words which mean 'father' in one language, and in another, 'mother':—*nanna*, *nok*, *etta*, *ite*; *nna* is 'mother' in one African language, in another, 'father.' It is remarkable that in Bugis *ambok* should mean 'father,' as in Javanese it certainly means 'mother.' This may be an error of the dictionary; but yet the Bisayan *ambayun*, 'father,' shows that the form is possible. I do not doubt, however, that errors of this nature may have found their way into dictionaries in consequence of the lines having been shifted either in writing or printing, or from some other mistake of this kind.

But there may be anomalies in gender where the words are not absolutely identical in form; those words also which, undergoing a slight change of form, depart from their legitimate signification, must be considered as anomalies. The incompleteness of the vocabularies arising from the number of languages which are still inaccessible to us, and the above-mentioned uncertainty in transcription, justify us in including in this category the instances in which analogous forms bear opposite meanings. This may be seen on reference to *deda* and the following words in the vocabulary (*deda* 'mother,' *dede* 'father'; *tota* 'father,' *toda* 'mother'). Observe the following pairs of words in which the first form bears the legitimate meaning, the second the anomalous signification: *maman* and *mamo* 'mother,' *mammun* 'father'; *mame* 'mother,' *mammer* 'father'; *moma* 'mother,' *muma* 'father'; *mang* 'mother,' *mangge* 'father'; *amo* 'mother,' *ammu* 'father'; *ema*, *emma*, *imma*, *ime*, are all 'mother,' but *ima* is 'father'; *nina* 'mother,' *ninnah* 'father'; *aanne* 'mother,' *anneh* 'father'; *ba* frequently 'father,' *mba* 'mother,' in two languages; *pe*, in one American language, 'father,' *be* and *bi* in two others, 'mother'; *papa*, *baba*, *bawa*, *fave*, 'father'; on the other hand, *fawa*, *fafa*, *papai*, 'mother'; *bapu* 'father,' *babu* 'mother'; *ab* 'father,' *aw* 'mother'; *abu* 'father,' *aapu* 'mother'; *apatsch* 'father,' *awaz* 'mother.'

The form *ama* occurs in two considerable groups of languages; and although it should, according to the type, mean 'mother,' in the greater of these two groups it bears the signification of 'father'; moreover, although it means 'mother' in Malayan, it means 'father' in a series of cognate languages of the East Indian Archipelago. The forms *yama*, *kama*, bear the signification of 'father.' On the other hand, *amma* in the languages represented is constantly 'mother'; in one language only does it mean 'father.'

If we compare the words for 'father' and 'mother,' in the same language, we shall frequently observe a harmony in the structure of the two forms: a conformity in one part, and a characteristic difference in another part of the word; and indeed sometimes an analogy so complete, that everything in the two words is identical except the one consonant which I have given as the natural sound for 'father' or

'mother.' There cannot be any stronger proof that the natural process which I maintain is true, than is afforded by the following examples:—Latin, *pater* and *mater*; in the Inkulait language (N.W. America), *takalja* 'father,' *nakalja* 'mother'; Kuskokwimian, *atti* 'father,' *anni* 'mother'; Kadjak, *utaga* 'father,' *anaga* 'mother'; Hungarian *atya* 'father,' *anya* 'mother'*. Examples are numerous, but it is not my intention to give a list of them here.

But in many cases the analogy lies in a different direction; in many languages one type serves to express both meanings (only *pa*, or *ta*, or *ma*, or *na*, or one of their inversions), and then the discrepancy is found in the subordinate element. The same natural sound occurs in both names. A language of this kind is therefore half in opposition to the law which selects a radical consonant for each gender. By this means we obtain a special justification for a part of the anomalies exhibited (*supra*, pp. 193, 194). At the same time, the anomalous form in a language of this nature cannot exactly be placed in opposition to a similar form in another language (*supra*, p. 194) retaining its normal meaning. As examples of this exceptional mode of expressing *father* and *mother* may be given:—in the Tapuā language of Africa, *nda* 'father,' *nta* 'mother'; in Ibu, *na* 'father,' *nne* 'mother'; in the Pessa language, *nang* 'father,' *nangai* 'mother'; and in Mandingo, *fa* or *fama* 'father,' *ba* or *bamo* 'mother.' This phenomenon—the limited use of the natural sounds,—must also add to the certainty of the diversity of languages on this head.

Before I bring the vocabularies under the reader's notice, I must explain the principles which I have followed in the arrangement of them. I have attempted a systematic classification, which, without being arbitrary, possesses many advantages, and which serves as an example which it may not be unprofitable to follow.

The principle of my arrangement is this: I consider the consonant or consonants as the framework of the word, which I maintain clear, that is to say, free from affixes, while going through the series of vowels. First come the simple vowels in alphabetical order, *a* (also *ū*), *e*, *i*, *o*, *u* (*ü*), *y*; then the double vowels or diphthongs, *a* followed by *a*, *e*, *i*, *o*, *u*, *y*; *e* followed by *a*, *e*, *i*, *o*, *u*, *y*, &c. First come two consonants with a vowel between, then without the vowel (*tattana*, *tatna*). This arrangement is subordinate to the greater subdivisions of syllabic construction: at first consonant and vowel, or vowel and consonant, *pa*, *pe*, *pi*, etc., or *ap*, *ep*, *ip*, etc.; then follows the syllable beginning and ending with a consonant and enclosing a vowel; then the same combination with a vowel annexed to the last consonant; then occurs the change in the final vowel, subordinate to the change in the first vowel. The order of succession of the consonants (see *infra*, p. 196) determines the arrangement of the words where the final consonant is changed. Example of this succession: (1) *pa*, *pe*, *pi*, etc.; *pai*, *pau*, etc.; (2) *pah*, *peh*, etc.; *pap*, *pep*, *pip*, etc.; *paip*, etc. (and so on with the other mutes at the

* In the same way, in Bitshuana, *macho* means 'mother,' and (not falling under either of our types) *raacho* 'father.' Observe, also, in the Isubu language (West Africa) *sanggo* 'father,' *nyanggo* 'mother.'

end); *pal, pel*, etc.; *pas, pes*, etc.; *patsch, petsch*, etc.; (3) *paha*, etc.; *papa, pape, papi*, etc.; *papai*, etc.; *pepa, pepe*, etc.; *pipa*, etc.; *paipa, paipe*, etc. (and so on with the other mutes); *pala, pale*, etc.; *pela, pele*, etc. (and so on with the sibilants). The process is continued (as in Nos. 2 and 3) as the word is increased by the addition of consonants or vowels: thus, (4) *papan, papen, pepan*; (5) *papana, papane, papena, papeni, pepana, pepanu, pepena*, etc. This law exhibits the following characteristics: the succession of consonant + vowel, consonant + vowel + consonant*, consonant + vowel + consonant + vowel†; the maintaining of the consonant-outline intact through the change of vowels, always proceeding from the vowel of the last syllable to the beginning of the word, and then taking the affixes to the simpler form; then changing the consonants, at first those at the end, and afterwards the preceding ones. This law is followed in the admirable alphabetical arrangement of the Javanese language, which Herr Gericke first showed us in the small vocabulary to his Javanese Reading Book (Batavia, 1831). Wherever this arrangement is adopted, it will offer great advantages in the using of dictionaries and in facilitating the study of languages.

What follows is arbitrary, and may be differently arranged in every different language, especially as regards the succession of consonants; but yet an arrangement of consonants in classes, as in the Indian alphabets, will always possess great advantages. The following is my arrangement of the consonants: (1) *h*‡ and *y*; (2) the mutes; (3) the liquids *l* and *r*; (4) the sibilants; (5) the aspirated sibilants. The mutes I take in this order: *k*-sounds, *p*-sounds, and *t*-sounds; each is followed by the blunt consonant (the nasal, *ng, m, n*) which belongs to it. A mute preceded by its corresponding blunt consonant I consider as a simple mute: first comes *bai*, then *mbai*; *apa, aba, amba, apha*; *tata, tanta, dada*. Moreover, I sometimes do not take into account a consonant placed after a mute: *tat, tlat*. My arrangement of the *p*- and *t*-sounds is as follows: *p*; *b, mb*; *f, ph, hp, mf*; *w*; *m—t, nt*; *d*; *th* (but in the vocabularies I have generally placed *th* with *t*). But although I take the classes of mutes in the order *k, p, t*, I have made an exception to this rule in the vocabularies, and have given the class to which the initial consonant of the type belongs precedence over the others, because the forms in which the consonant is repeated, or in which the syllable is more or less perfectly reduplicated, are nearly allied to the primitive form.

I have not been too precise in carrying out this system, but have made it subservient to convenience; I have frequently, for instance, brought together sounds which resemble each other: *e. g.* I have placed *mna* and *nga* next to *na*, and have also placed under the same heading *nj* (*njae*) and *ñ* (*ñua*). Moreover, I have not taken prefixes into account, when the latter portion of the word seems to be the most important; thus, I have placed *ju-pai* under *pai*.

* Or, where the word begins with a vowel, simply vowel + consonant.

† Or vowel + consonant + vowel.

‡ But in the vocabularies I have not taken any notice of a final *h*; *ta, tah, da; deh, nde*.

The forms are divided into groups, some large and some small, by means of brackets.

I now bring the eight vocabularies under the reader's notice; at first those for *father*, in the order *pa*, *ap*, *ta*, *at*; and then those for *mother*, *ma*, *am*, *na*, *an*.

PA, Father.

pa Karean, Malayan, Movimi, New Zealand, Tungusian, Timmanee (Africa) *.	bab.... Arabic, Begarmi, Hindostanee, Kurd, Romansh.
ba Bullom, Hottentot, Kiranti (India), Malagasi, Shilli (Southern Barbary).	baw .. Kurd.
ba <i>mother</i> : Mandingo.	papa .. Bullom, Carib, Darien or Cunacuna, French, Karaginian, Macusi, Moxa, Neapolitan, Omagua, Pana, Tamanak, Tivericotti, Ualan (Caroline Islands).
mba .. <i>mother</i> : Bambara, Mandingo.	paba .. Muysca.
fa Bambara, Mandingo.	bapa .. Bali, Buton, Javanese, Lampung, Macassar, Mahratta, Malayan, Sumbawa, and many other Malayan languages not mentioned here.
pha.... Tibetan.	ida-bapa.. Cayuvava.
hpa... Burmese.	bappa.. Canarese.
mfa ... Mandingo.	baba .. Ako or Eyo, Albanian, Arabic, Assyrian, Bengalee, Carib, Filatah or Fulah, Galibi, Hindostanee, Kabyles of Algiers, Kura (of the Lesghian family), Malagasse, Milchan (Kunawur), Nepaul (Purbutti), Pokomo (Africa), Servian, Shilli (Southern Barbary), Suaheli (Africa), Tatar (of the Yenisei), Ternate, Turkish, Wika (Africa).
pe Lule.	babba.. Ako or Eyo, Saliva.
be <i>mother</i> : Otomi.	bawa .. Gujerattee, Hindostanee, Malabar.
bi <i>mother</i> : Galibi.	fawa .. <i>mother</i> : Japanese.
po Siamese.	fafa... <i>mother</i> : Japanese.
bo <i>mother</i> : Galibi.	papai .. <i>mother</i> : Araucanian.
pu Akush, Kasi-Kunuk.	babai .. Calmuck; <i>babajka</i> , Illyrian.
fu Chinese, Tonquin.	baabai .. Brazkian.
phu ... Anam.	
fae <i>mother</i> : Tongan.	bave .. Sunwar (India).
ju-pai.. Minhaes †, sic (Brazil).	fape .. Seraire (Africa).
bai Magar (India), Jalloof.	fabe .. Saracole (Africa).
mbai .. Jalloof.	fafe.... Susu.
bao.... Fetah (Guinea), Caffre, Koossa (Africa).	babi, babbi.. Betoï.
pau.... Kura, Kyen (Transgangetic India).	
bau.... Bassa (Africa), Bowrie.	
bea.... Port Jackson (New Holland).	
piu.... Punjab.	
paya .. Brazilian.	
baye .. Jalloof.	
piya .. Cingalese, Sindhee.	
pap.... Nicobar.	
bap.... Arinzi, Bengalee, Canarese, Gohuri, Gujerattee, Mahratta.	
bjap .. Arinzi (on the Yenisei).	

* [The original gives *Tangus*.—*Note of TRANSLATOR*.]

† [Can this be Minas Geraes? The *Diccionario Geographico do Brazil* of Milliet de Saint-Adolphe gives no such name as *Minhaes*.—*Note of TRANSLATOR*.]

PA, Father (*continued*).

bappo.. Bhatui.	{ pita .. Sanscrit (nominative), Ben-
babo .. Illyrian, Kurd, Sindhee.	galee, Hindostanee.
babbo.. Italian.	{ batja .. Ziranian.
bapu .. Bengalee, Canarese.	
babu .. <i>mother</i> : Sumenap.	
{ pepe .. Koriak.	{ bean, } Port Jackson (New Hol-
bibi ... <i>mother</i> : Carib, Galibi.	beanna } land).
boba .. Newar (Nepaul).	fano .. Kissi (Africa).
{ bapak.. Javanese.	{ padar .. Bucharian.
babam .. Kanga.	fadar .. Gothic.
bobin.. Wellington Valley (New	pater .. Greek, Latin.
Holland).	vater .. German.
babul .. Hindostanee.	fadir .. Icelandic.
	peder .. Persian.
{ fam... <i>mother</i> : Celtic.	a-bider Pehlvi.
bama .. <i>mother</i> : Fulah.	pidur .. Hindostanee.
fama .. Mandingo.	federe.. Zend.
bami .. Bullom.	pitri .. Sanscrit.
bamo .. <i>mother</i> : Mandingo.	
beme .. <i>mother</i> : Arinzi.	
	panin .. Gipsej.
{ bok... <i>mother</i> : Javanese.	
beang.. Port Jackson (New Holland).	{ pahle .. Chorti (Guatemala).
pai (pronounce <i>pangi</i>)*, Portu-	paylom Huasteca.
guese.	pelar, plar.. Affghan.
{ bat Ziranian.	
pit Beloochee.	padzu.. Kiriri.
füd, füd Ossete.	

AP, Father.

{ ab Ethiopic, Arabic, Hebrew,	amba .. Limbu (India).
Koibal (Siberia), Yumpo-	amba .. <i>mother</i> : Bengalee, Vogul.
kolsk (on the Yenisei).	apha, apha .. Burmese.
aw <i>mother</i> : Akra.	avva .. Wallachian.
ib Assan.	
iip Hottentot, Namaqua.	{ aabe .. Chwachamajul (California).
op Assan, Kotowi, Vilela.	abi Olamentke (California).
ob Imbask (on the Yenisei).	abo... Gurung (India), Kubatsh,
	Lepcha (India), Syrian.
{ apa.... Ava, Bhoteea (Kunawur),	aapu .. <i>mother</i> : Kurilian.
Murmi (India), Theburs-	abu... Calmuck, Newar (India).
kud, Hungarian.	ambu .. <i>mother</i> : Madura, Sumenap.
appa .. Bhutan or Lhopa, Bullom,	
Cingalese, Taculli (North	{ ewa ... <i>mother</i> : Samoyed.
America), Tshuktshi.	epe... Koriak dialect.
aba... Ethiopic, Arakan, Bornu,	ebu... <i>mother</i> : Sumenap.
Chalchas-Mongol, Galla,	ipa Arinzi.
Kamash, Serpa (India),	ibpa .. Pampang.
Teleut.	ibu... <i>mother</i> : Javanese (Bhâsa
abba .. Dankali, Galla, Telinga,	Krama), Malayan, Sunda.
Tunevi.	obo... Imbask (on the Yenisei).

* [Ordinary Portuguese dictionaries (such as those of Vieyra and Constancio) give this word *pai* without the *til*.—*Note of TRANSLATOR.*]

AP, Father (*continued*).

{ appaa . . . Cingalese.
 abai . . . *mother* : Tsheremiss.
 awai . . . *mother* : Mordvin.

ambayun . . . Bisayan.

{ ambok . Bugis.
 ambok . . . *mother* : Javanese.
 hembok . . . *mother* : Javanese.
 apang . . . Biajuk.
 apaung . . . Silong.

{ ipip . . . Kamtschatkan.
 abob, aboob . . . Hottentot, Korana.
 abam . . . Kamash, Motoric (Siberia).
 abami . . . Korea.
 ubaba . . . Fingo (Africa), Zulu (Africa).
 ubawo . . . Caffre.

{ abbada . Koibal.
 abbeda . Motoric (Siberia).
 awatii . . . *mother* : Vogul.
 abban . . . Tamul.
 appen . . . Malabar.
 appin . . . Tamul.
 abani . . . Bornu.
 ubana . . . Hausa.

ewel . . . *mother* : Wasjugan.

{ apatsch Kamtschatkan.
 ipich . . . Kamtschatkan.
 awaz . . . *mother* : Mokshanic.

jaba . . . Abassic.

TA, Father.

{ ta Botocudo, Mandingo, Mexican (ta-tli), Otomi.
 tah Otomi.
 nta *mother* : Tapua (Africa).
 da Ingush, Shilli (Southern Barbary), Tshetshentsh.
 nda Tapua (Africa).

{ de *mother* : Jalloof.
 deh *mother* : Kurd.
 nde *mother* : Jalloof.
 di *mother* : Suanian.
 tho Hottentot.

{ tai *mother* : Bengalee, New Zealand.
 dai *mother* : Gipseey.
 ndei *mother* : Jalloof.
 ndeey *mother* : Jalloof.
 ndua *mother* : Kissi (Africa).

{ tat Bengalee, Celtic, Congo, Hindostanee, Poconchi.
 tiat Totonaca.
 taat Esthonian.
 tad Breton, Welsh.
 dad Celtic, Gipseey.

{ tata Angola or Bunda, Congo, Kashubian, Moxa, Polish (used caressingly), Sapi-bocona, Servian, Wallachian.
 tättä Esthonian.

{ tyatya . . . Russian (used caressingly).
 tanta . . . Minetari.
 dada . . . Mandara, Omagua, Shilli (Southern Barbary), Tushi.
 in-dada . . . *my mother* : Tepeguana.
 dahdäh . . . Omahaw (North America).
 tatai . . . Mordvin.
 tantai . . . Minetari.
 dadai . . . Omahaw (North America); Votiak.

{ tate Vilela.
 ntate . . . Sessuto or Sisuto (Africa).
 ihn-tatteh . . . Quappas (N. America).
 dade . . . Hiao (Africa).
 tati Bongo (Africa).
 tatli Mexican (see supra, ta).
 dadi Gipseey.
 tandi . . . Canarese.
 tato Karehan, Malo - Russian, Olonez.

{ deda . . . *mother* : Georgian, Iberian, Kartulinian.
 dede . . . Lesghian.
 tita *mother* : Pana.
 dida . . . *mother* : Georgian, Imere-tian.
 tite *mother* : Cora.
 dideh . . . Rungo (Africa).
 titi Japanese.
 tota Nez Percés (Rocky Mountains).

TA, Father (*continued*).

toda .. <i>mother</i> : Teutonic.	taica .. <i>mother</i> : Aymara.
tote ... Frisian.	tukta .. Kenay.
a-toteh Cherokee.	takalja .. Inkulait (N.W. America), (<i>nakalja</i> mother).
tutla .. <i>mother</i> : Kolútsh (N.W. America).	tuba .. Guarani, Tupi.
dudu .. <i>mother</i> : Tepeguana.	tewas .. Lithuanian.
tautah .. Darien or Cunacuna.	tehws .. Lettish.
tuatta .. Karelian.	tammei Tongan.
tadak .. Kenay.	talli .. <i>mother</i> : Telingan.
daidean Irish.	talzat .. Mocobi.
tattana Van Diemen's Land.	tarei .. <i>mother</i> : Tamul.
tatna .. Machacali.	taas ... Cornish.
tandri .. Telingan.	in-dadjä Osage.
hah-tootas .. <i>my father</i> : Kliketat (Rocky Mountains).	

AT, Father.

at Celtic.	aita ... Basque.
aat Albanian.	aithei .. <i>mother</i> : Gothic.
ata Assiniboin, Kirghiz, Moko (Africa), Tatar, Turcoman, Turkish.	äiti ... <i>mother</i> : Finnish.
atha .. Akra.	uata .. <i>mother</i> : Haussa.
atta ... Gothic, Greek, Tshuktshi (Latin expression of re- spect for an old man).	ittihi .. Arawak.
atä Dacota or Sioux.	atya .. Hungarian.
hada .. <i>mother</i> : Galla.	attye .. Lappish.
jada .. Tsherkess.	athak .. Unalashka.
ate Albanian or Epirotic.	adak .. Aleut.
ya-ate .. <i>mother</i> : Abiponian, Mocobi.	atag .. Dacota (North America).
atte ... Tshuvash.	ahtuch .. Minetari† (North America).
atti ... Kuskokvimian, Kwichpak, Tshnagmjut.	ataka .. Stationary Tshuktshi.
attli .. <i>mother</i> : Kolútsh (N.W. America).	ataga, adaga .. Kadiak.
atu ... Bucharian.	atcuu .. Yankton (North America).
atai ... Tatar (about Kasan and elsewhere), Tsheremiss.	attata .. Esquimaux (Hudson's Bay).
atei ... Tshuvash.	atatak .. Greenlandish.
etta ... Ugalenz.	atotuh .. Cherokee.
etta ... <i>mother</i> : Tatar dialect.	etawta .. <i>my father</i> : Cherokee.
ite ... Karaba (Africa).	idite .. <i>mother</i> : Cayuvava.
ite ... <i>mother</i> : Kiriri.	aaten .. <i>mother</i> : Chwachamajul (Ca- lifornia).
otah .. Nadovessian*.	eten .. Avar.
ottah .. Nadovessian.	edne .. <i>mother</i> : Lappish.
ote ... <i>mother</i> : Zamuca.	athair .. Irish, Welsh.
yta ... Mocobi.	ather .. Gaelic‡.
	aterah .. <i>mother</i> : Pawnee.
	ateash .. Pawnee (North America).
	otac .. (c=ts) Illyrian.

* [Vater, in his 'Literatur der Grammatiken,' refers to Nadovessian, Dacota and Sioux as one and the same language.—*Note of TRANSLATOR.*]

† [The original gives *Mönnitarri*.—*Note of TRANSLATOR.*]

‡ [The Dictionary of Scoto-Celtic of the Highland Society, and the Dictionaries of Armstrong, M'Leod and Dewar, and M'Alpine, give *athair* for 'father' and *ma-thair* for 'mother.' See page 202.—*Note of TRANSLATOR.*]

AT, Father (*continued*).

{ otets .. Russian, Slovenian. etahcheh. . Konza.	{ oza Wendish. ozha .. Slovenian. adja.... Fetah (Guinea). atsing.. <i>mother</i> : Cherokee.
{ antscha. Oto. atzai .. Cahita.	

MA, Mother.

{ ma Bengalee, Celtic, Hindostanee, Javanese, Kiranti (India), Magar (India), Malayan, Movimi, Multan, Sechuana, Sessuto or Sisuto (Africa), Sitalpi (Africa), Tangut or Thibetan (Butan). ma <i>father</i> : Ende, Madura. mma .. Akuonga (Africa). me Anamite (or Tonquin), Otomi, Siamese. mi Burmese. mi <i>father</i> : Kru (Africa). mo Karean. mu Chinese, Tonquin. mu <i>father</i> : Georgian, Suanian.	{ mama.. <i>father</i> : Georgian, Iberian, Sumenap, Waigiu. mamma.. Albanian, Finnish, Parechi, Romansh, Shilli (Southern Barbary). mamma.. <i>father</i> : Kartulinian. mame.. Epirotic. mäme.. Albanian. mamo.. Karelian, Olonez, Ziranian. meme.. Bali, Moxa. memme. Koriak. mimeh . Bali. mimü.. Votiak. moma.. Lithuanian. muma.. Wallachian. muma.. <i>father</i> : Georgian, Imere-tian. muime . Irish.
{ mai... Hindostanee, Punjab, Portuguese, Sindhee. mai-ka, maj-ka.. Illyrian, Slovenian, Wallachian. mao .. Koossa (Africa). mau .. Anamite, Memphitic-Coptic. maau .. Sahidic-Coptic. meu, meou.. Bashmuric-Coptic.	{ mammws.. Welsh. maman. French. maman.. <i>father-in-law</i> : Tamul. mammun.. <i>father</i> : New Holland (South-West). mammer.. <i>father</i> : New Holland (South-West, Guildford). mayo .. Wika (Africa).
{ maya .. Brazilian. maio .. Wanika (South Africa). mam .. Arabic, Breton, Cornish, Permian, Welsh. <i>father</i> : New Holland (King George's Sound). mamm . Breton. mem .. Esthonian, Frisian. mim .. Huasteca.	{ mak .. Javanese, Semang. maika.. Wallachian. mang .. Newar (India). mangge. <i>father</i> : Macassar. mawu .. Cingalese. mad .. Ossete.
{ mama.. Angola or Bunda, Betoï, Congo, Cumanagoto, German, Hindostanee, Hotentot, Macusi, Mandara, Omagua, Peruvian, Pokomo (Africa), Quiteño, Sumbawa, Servian, Slovenian, Suaheli, Wallachian.	{ mata .. Bengalee, Hindostanee. mate .. Zend. mahte.. Lettish. mati .. Illyrian, Slovenian. matj .. Russian. muta .. Wallachian. matka.. Polish. motina . Lithuanian.

enne .. <i>father</i> : Tshuchonic.	iniban.. Tagal.
eni Moko (Africa).	anya .. Hungarian.
enni .. Tungusian.	
enai.... Tatar dialect.	anak .. Aleut, Stationary Tshuktshi.
enie.... Mantshu.	annak.. Unalashka.
enniu .. Dido (Caucasus).	arnak .. Greenlandish.
eanuh.. Tuscarora.	aanaka . Kadiak.
	anaga .. Kadiak.
ina Abac (Philippine Islands),	enaung . Silong.
Assiniboin, Barabinsic Ta-	inang .. Batta.
tar, Baschi or Batan,	
Bima, Bugis, Dankali,	ennat .. Ethiopic.
Iloco, Lampung, Magin-	
danso, Maipure, Menadu,	indo .. Mandhar (Asia), Pampango.
Sasak, Tagal.	indu .. Biajuk, Malayan.
ina <i>father</i> : Ceram, Guarani	indayun Tagal.
(Guyana).	indok .. Bugis, Lampung.
imah .. Otso (North America), Sulu.	indong . Sunda.
inna .. Filatah or Fulah.	indung . Sunda.
inai.... Tatar dialect.	indona . Bugis.
oni Ashantee or Fanti, Tingu-	anan .. Huron.
sian.	angnan . Koriak.
onny .. Tungusian.	inan .. Dacota or Sioux.
una.... <i>father</i> : Aino (Tarakai).	inani .. Saparua.
	unina .. Caffre, Koossa (S. Africa).
aini.... Yarura.	ananak . Greenlandish*.
anaha .. Kadiak.	
aneheh. Wyandot.	

I have already remarked that the influence of the natural sounds, that is, of the sounds uttered by a child, on the formation of words, is not limited to the words expressing father or mother, or the older degrees of relationship; the expressions for the 'female breast' must undoubtedly be included in the same category. They resemble in a remarkable degree the words for 'mother.' Thus, in Latin, *mamma* is used for the 'breast' only, while in Greek, *μάμμα* or *μάμμη* means 'mother' and 'grandmother' as well as the 'breast' of the mother. In the Bay of St. Vincent in New Holland, *amma*, the word which in so many languages means 'mother,' is used for the 'breast.' Sometimes, however, the word follows the type for 'father,' in which case a change in the vowel gives it a feminine character. I refer to the Low German *Titte* (Anglo-Saxon *tit*, English *teat*) and the Greek *τήθη* (also *τήθος*), which mean the 'breast' (also the teat of the breast)†; *τήθη* also means 'nurse' and 'grandmother'‡. The Etymologicum Magnum derives the cognate form *τηθή* from the natural sound:—*τηθή ἐκ τοῦ τῆ, ἡ λέγουσα τῆ βρέφει λάβε, θήλασον*. The meaning

* [The learned author might have included in his long list the English words *pa, papa, father; da, dada, daddy; ma, mamma, mammy, mother*.—*Note of TRANSLATOR*.]

† Compare the expression used by German children; *tittih machen* (the accent on the last syllable) for *to suck*.

‡ To take an instance from another sound: compare the Polish *sys, sys'*, 'breast' (caressingly), also suckling.

of 'nurse' seems to be ascribed to the word, for it proceeds:—*ἐν δὲ τῷ ῥητορικῷ εὖρον σημαίνειν τὴν λέξιν μάμμη, ἢ πρὸς πατρὸς ἢ μητρὸς μῆτηρ**.

My attention has also been directed to a correspondence in very various languages in the words answering to the German *Miez*, 'cat.' According to Klaproth, *mishik* is 'cat' in Turkish dialects; in Otomi, *michi* (pronounced *mitsi*); in Wallachian, *mýza†*. To these instances may be added the Mexican *miztli* (in which *ili* is only an ending) 'lion,' the diminutive of which, *mizton*, is the word for 'cat'; and the Polish word (used caressingly) for 'bear,' *mis*. I abstain from following out the inquiry in the last two illustrations, and from searching for other instances.

I am glad that the process which I have developed presents a simple proof of the independent formation of substantives, for a certain systematizing philology has of late years, with absolute exclusiveness, set up the theory, that the roots of all language must have been verbs; that substantives and adjectives, and indeed all other parts of speech, are *derivata verbalia*. This philosophy, endangered by strong arguments, repeated from time to time in a thousand different shapes, which advocate the direct origin of several other parts of speech, and which its very advocates would gladly believe, if the mania for systematizing allowed them to do so,—this inflexible philosophy has gone so far as to maintain that pronouns, and even interjections, may be traced back to radical verbs. This ethereal system is widely diffused among us, and seems to pervade the instruction in our (German) mother-tongue. The philosophy which decrees that no substantive shall be primitive or radical, is too subtle for me. On the contrary, it seems to me natural that when language originated, objects and qualities would to a certain extent receive names sooner than actions or conditions. Thus we read in Genesis (chap. ii. v. 19, 20): "And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field." Such are the words of the Bible. It would be more correct to say, that no one of these three principal parts of speech required the aid of any other to call it into existence, but that all were equally provided for in the first creation of language.

Although language is most intimately connected with the spiritual nature of man, yet it is essentially a natural product. It must be considered as a product of nature in its phenomena, in its individual, and especially in its collective capacity. The duty of philosophy is to make itself acquainted with these phenomena by raising them to a higher sphere. But philosophy errs from its path, and does not attain truth, when, for the sake of its abstractions, it ignores realities

* 'Grandmother,' which is the usual meaning of *τηθη* (or *τήθη*); *τηθία* and *τηθία*, on the other hand, mean 'aunt.'

† *y* is used for the vowel which occurs at the end of the Wallachian alphabet between *jatj* and *ja*, and is called *jus*.

and endeavours to suppress the teeming world of facts; when it shuts out from sight the precept which every leaf in the history of science impresses on our minds—that, with our imperfect knowledge of earthly matters, all general theories must be received with great caution, and must undergo considerable modifications as our experience becomes enlarged. Manifold are the peculiarities of speech. What in one language is unprecedented, in another may be law. The philologist who maintains the absolute verbal nature of roots is opposed by the whole family of Malayan languages, in which the primitive is *par excellence* at once a substantive and adjective, and can only be made into a verb by special treatment or by a modification of form*. This language probably had the same peculiarity at its origin.

Is it right, it may be asked, to limit the process, as I have done, to the sounds uttered by children? or can the effect of what I call “natural sounds” be traced further? My theory of the phenomenon treated in this paper, expressed more precisely than hitherto, is, that objects were named by means of sounds and words which were taken from, or suited to children, which were said by, or to children, or in child-like fashion. Several distinct processes are here mentioned, but they are very similar and lead to the same result. The system of philology to which the ideas here expressed owe their origin, does not presume to limit the freedom of developments, or to pass a positive opinion on individual instances.

The theory which I have endeavoured to develop must not be confounded with Onomatopœia on the one hand, nor with the symbolic representation of ideas on the other. The extent of both these fields of observation is already very great and very indefinite. But limited as this view of the natural sounds is, it yet enables us to gain an insight into the infancy of language, into its elementary development, which leads us to the conclusion, that similar words have been produced in the same manner and to an indefinite extent by corresponding emotions, which again have accorded several types to the various races, without the resemblance justifying any attempt to represent those races as connected.

* To show the indefinite nature of the parts of speech in this language, and the preponderance of what I may call the substantival power, I shall adduce one example only, the Malayan word *sakit*. It means ‘sickness’ and ‘sick’; but with the addition of a verbal syllable, or even without any addition, it represents the verb ‘to be sick.’ Example of the substantive: *ubat sakit kapala*, remedy for headache;—of the adjective: *pait sakit* or *sakit payah*, ver. sick: *sakit de tampart*, wounded by blows;—both substantive and adjective: (1) *sakit ati*, resentment, malice (*i. e.* sickness of the heart); (2) malignant (*i. e.* having a sick or wounded heart);—verbal meaning (with a particle *lah*): *lalu sakit matilah raja itu*, then the king became sick and died;—(without an affix): *sakit atina akan orang itu, seperti de pdgut ular rasdña*, their hearts were embittered against that man, as if they had been bitten by a snake. The parts of speech in this language may be classified and distinguished by means of derivative forms. Thus from *sakit* are derived: *peñakit*, sickness, indisposition, lamentation; *peñakitan*, sickness; *meñakit*, to make sick. There is no further information about the verb neuter.

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A

DICTIONARY

OF

THE CIRCASSIAN LANGUAGE,

IN TWO PARTS —

PART I. English—Circassian—Turkish.

PART II. Circassian—English—Turkish.

With a Preface, and a Table of the Alphabet adopted to express
the Circassian or Addee-Ghey Language.

BY

DR. L. LOEWE.

[The first part of the following Dictionary by Dr. LOEWE was laid before the Council by one of its Members at its Meeting of the 11th of March 1853, with a recommendation from the Member that the Society should undertake the expense of printing the materials collected by Dr. Loewe, inasmuch as there was then no proper Dictionary of the Circassian Language, and one would be of great service to our Officers in the War with Russia, as we should certainly have to act with Schamyl and the Circassian tribes. On this recommendation the Council resolved to act, and accordingly printed the first part of the Dictionary—the English, Circassian, Turkish,—and the Introduction, &c. to the whole, allowing Dr. Loewe to have additional copies from their type printed at his own cost. Dr. Loewe subsequently resolved to print the second part of the Dictionary—the Circassian, English, Turkish—for his own use, and he then allowed the Society to have copies of this second part printed from his type at their cost.]

A
DICTIONARY
OF THE
CIRCASSIAN LANGUAGE.

IN TWO PARTS:
ENGLISH—CIRCASSIAN—TURKISH,
AND
CIRCASSIAN—ENGLISH—TURKISH.
CONTAINING
ALL THE MOST NECESSARY WORDS FOR
THE TRAVELLER, THE SOLDIER, AND THE SAILOR;
WITH
THE EXACT PRONUNCIATION OF EACH WORD
IN THE ENGLISH CHARACTER.

BY
DR. L. LOEWE.
Member of the Royal Asiatic Society of Great Britain and Ireland; of the Asiatic Society
of Paris; of the Numismatic Society of London; and of the Syro-Egyptian
Society. Oriental Linguist to his late Royal Highness the Duke of
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"The Origin of the Egyptian Language," "Observations
on a Unique Cufic Gold Coin;" Translator of
"Efes Dammin" and "Mattéh Dan,"
&c. &c. &c.

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PREFACE.

It is generally admitted, that the tract of country known as the Caucasus affords to the Philologist, as well as to the student of Ethnography, most interesting and important subjects of inquiry. Already in the time of the well-known Aboolfédá, who wrote his work on Geography in the year 1321, the Caucasus, or Djébé el Cáíták (جبل القيتق) has been denominated, on account of the numerous languages which were spoken there, "Djébé el Alson" (جبل الالسن), "The mountain of languages;"* and the researches and inquiries of modern geographers and historians most completely confirm this view. According to the treatise entitled "Elázeezee," (العزیزی) quoted by Aboolfédá, there were not less than three hundred different languages spoken by as many different tribes inhabiting the districts generally spoken of as the Caucasus; and this estimate is fully borne out by the accounts of recent authors. From all we can discern of the past, it appears a settled fact, that in the remote ages of the world, various great waves of population flowed, so to speak, from that mountain, and gradually overspread the earth. The nations and tribes thus descended have been able, with more or less distinctness, to trace their genealogy to the descendants of Noah; and to the greater and lesser immigrations from Central Asia, the present Teutonic and Scandinavian families in Europe undoubtedly own their origin. The author of the His-

* ومن العزیزی قال ویقال له جبل الالسن لان فيه امّا لغاتهم
مختلفة قبل انهم اهل ثلثمایة لغة

Géographie d'Aboulfeda. Texte Arabe publié d'après les manuscrits de Paris et de Leyde, &c., par M. Reinaud et M. le Baron Mc G. de Slane. p. 71.

tory of the Empire of Trapezunt calls the Caucasus the gate through which the first glimpse of culture from the East penetrated into Europe. Ritter is quite certain, that the aborigines of the Greeks ought not to be looked for in the Peloponnesus, nor in Attica or Doris, but in the valleys of the Caucasus; for he maintains, that, in remoter ages, certain tribes, either with a view to conquest or in the pursuit of agriculture, came from the neighbourhood of the Caucasian isthmus into the cis-Euxine countries near the Haemus and Olympus.* The Caucasus therefore claims the attention of the Scholar more than any other spot on the Globe.

But, notwithstanding the acknowledged importance of the Djébé el-Alson very little information has hitherto been obtained in comparison with what has been achieved in other branches of philology. The impracticability of much intercourse between Europeans and the people who inhabit the mountain chain of the Caucasus, and the great difficulty of acquiring their respective languages, have hitherto presented almost insurmountable impediments in the paths of the studious inquirer. I therefore cheerfully responded to the call of the Philological Society of London to fill up, to a certain degree, the gap which remained in the field of research since the time of Klaproth,† by placing before their learned members and the public at large my "English-Circassian-Turkish, and Circassian-English-Turkish Dictionaries" which I trust will assist to lift the veil that has so long hung over the Caucasus, and facilitate the acquisition of a language spoken by its earliest inhabitants. To make it more easy for the student to penetrate into the spirit of the Circassian language, I deem it necessary to say a few words respecting the locality of the different districts which the Circassians now occupy; their religious observances, and the opinions of European and Oriental Scholars concerning their language.

* v. Der Kaukasus und das Land der Kosaken, by Moritz Wagner, pp. 19 and 20.

† Chora-Beg-Mursin-Nogma, in St. Petersburg, is said to have composed a Grammar and Dictionary of the Kabardian language. Sjögern and Dubois de Montperreux have made interesting researches respecting the West-Caucasian languages. The latter is of opinion, that the languages spoken by the Circassians, Káárdians, and Ábkháses belong to the Tshoodish stock, and bear a close affinity to the Finnish language (v. Wagner's "Der Kaukasus," p. 20). Unfortunately, I have not been able to see any work written by these authors.

The Circassians call themselves the people of Addee-ghey (which word I take to signify "Mountaineer," or "Highlander," from the Circassian "Áttághágh" (أتتاغ), "height" of a place), and occupy the territory of the Caucasus situated between the rivers Ssotscha (pr. Ssotshá) and Lábá, the Lower Kuban (pr. Koobán) and the Black Sea. To this territory belong the following provinces:—

The province of the Besstinéy (pr. Bésteené-y), situated between the Urup (pr. Oorooop) and Chods (pr. Khóds).

The province of the Machothi (pr. Mákhót-hee), between the Lába and Kárs.

The provinces of the Jegerukai (pr. Yéghérookáï); the Ademi (pr. Adémee); and the Témirgoï (pr. Temirgói), situated on the coasts of the rivers Lábá and the Kuban, on the north-western boundaries of the province of the Nágáï.

The provinces of the Shane (pr. S-háné); the Gatjukoi (pr. Gátyookói); and the Bsheduch (pr. Bs-heydookh), between the Schaoughwascha (pr. Shá-o-oogwáshá) and the Áfips.

The province of the Abasech (pr. Ábásekh) is bounded west by the district inhabited by the Schapsuch (pr. Shápsookh); south by the district of the Schapsuch and the Ubych (pr. Oobykh); east by the Schaougwascha; north by the province of the Gatjukoi and that of the Bsheduch.

The province of the Ubych, situated between the Schapsuch and the Dshighethi (pr. Ds-hig-het-hee).

The province of the Schapsuch, which is bounded east by the province of Ubych, west by the province of Natchokudasch (pr. Nátkho-koodásh), north by the Kuban, and south by the Pontus.

The province of the Natchokuadsch (pr. Nátkho-koo-ádsh), situated between the Taman, the Kuban, the province of the Schapsuch, and the Pontus.

The province of the Karatschai (pr. Kárat-tsháï), near the sources of the Kuban and the province of the Nagai (pr. Nágáï).*

The province of the Nagai, between the Kuban and the Lábá.

Since the appearance of Sheykh Manzoor the princes and nobles profess the Mookhamadan religion, and belong to the sect of the

* v. Die Völker des Kaukasus, by Fr. Bodenstedt, p. 171.

Soonites, but the mass of the people adhere faithfully to their former idolatrous worship. Their principal deities are :—

I. Sheebley, the god of thunder, war, and justice. To him all the warriors address their supplications previous to their going to battle ; and if the result of the war be favourable they sacrifice to him the best sheep of their flock. Should there be any thunder and lightning before the fighting commences they regard it as a good omen. The tree struck by lightning is regarded as holy ; and, under its branches, the greatest criminal finds safe refuge. For the same reason they also consider a man stricken to death by lightning as holy, and he is interred with unusual honors.

II. Tleps, the god of fire. The worship of this deity is probably a mutilated fragment of the fire-worship practised by the Guebers ; and of this old worship there are still many traces among the various tribes that live high up in the mountains.

III. Sseoszéres (pr. Ssey-ô-s'tsérés) the god of the waters, rivers and winds. To this deity the sea and the clouds show obedience ; at his command the great masses of snow fall from the icy tops of the mountains, and springs of water flow spontaneously from the rocks. The husbandman who prays to that deity for rain, pours a libation over the parched vegetation of the field. The young woman, the wife and the mother, if the objects of their love and attachment happen to be at sea, entrust their sacrifices to a river discharging itself into the ocean, believing the waves to carry the holy message before the deity, whose throne is in the deep ; and Sseoszéres, on his part, makes known his answer to his devout worshippers by the rushing winds or the moving clouds.

IV. Sekutchá (pr. Sey-koo-t'khá) the god of travellers. He extends his dominion over those who travel on foot, and favours particularly the individual who sets out on a holy pilgrimage. He rewards hospitality with blessings and prosperity, whenever it is practised cheerfully and disinterestedly. On the arrival and at the departure of a traveller, the master of the house always offers a libation to this deity.

V. Mesitchá (pr. Mey-see-t'khá) the god of forests, is worshipped in the shadow of groves ; these being generally consecrated to him, as well as to the other deities. As far as the foliage of

the tree selected for worship extends, the criminal who there takes refuge is sure to find a safe asylum ; as it was formerly, in the temples of the Greeks and Romans. Under the shadow of the consecrated oaks in the forest, the old men of the tribe assemble to administer justice. There also counsel is held respecting war or peace, and it is in such a consecrated spot that the people assemble previous to their going to battle.*

The Circassian language is considered one of the most difficult in the world ; it differs both in the nature of the words and the syntactical constructions from all other Caucasian languages. More than this, the pronunciation is so difficult, that even the most distinguished linguists find it hard to imitate the sound of a syllable as uttered by the mouth of the Addee-ghey people.

Klaproth expresses himself on this subject in the following words "La langue tcherkesse est une des plus difficiles du monde à prononcer, et aucun alphabet n'en peut complètement peindre les sons. Elle offre sur-tout, dans plusieurs lettres, un claquement de langue impossible à imiter, et une modification excessivement multipliée des voyelles et des diphthongues. Plusieurs consonnes se prononcent si fort du gosier, qu'aucun Européen n'en peut rendre les sons."[†] It is related among the Turks, that on one occasion, a Sultan of great repute for his learning sent an eminent student, belonging to the College of the Oolámá at Constantinople, to the Caucasus, for the purpose of there acquiring a knowledge of the Addee-ghey language, with the ultimate intention of compiling a Grammar and Dictionary. After being absent for a considerable time, he returned to his master hopeless of success, and carrying in his hand a bag of pebbles. "There," said he, shaking the bag, "I can give you no better imitation than that of the sounds of the language spoken by that people."[‡]

They have no Alphabet of their own ; no Grammar or Dictionary ; no literature whatever, except some poetry, in which they give vent to their feelings, on occasions of victory or defeat ;

* Die Völker des Kaukasus, by Fr. Bodenstedt, pp. 201 and 202.

† Voyage au Mont Caucase et en Géorgie, par M. Jules Klaproth, tome second, p. 381.

‡ Spencer, in his "Travels in Circassia," vol. ii., p. 176, relates a similar story.

but they are supposed, as I stated before, to be the original inhabitants of the Caucasus. On this account alone the student should endeavour to form a better acquaintance with them than he has hitherto attempted; because by such knowledge he may be the means of supplying the long-required link in that chain of languages by which some of the first races of mankind communicated.

I have composed this Dictionary, together with a Grammar and Dialogues of the Circassian language, whilst in company with five, ten, and sometimes twenty of the Addee-ghy people. I communicated with them in the Turkish language, and put down, in writing, in their presence, every word which I heard from them; I then read it over to them, and made them translate the same into Turkish, so that I could convince myself of having expressed with correctness every sound as it fell from their lips. I was not satisfied with one examination of each sentence, word, or syllable, but I caused my companions, on various occasions during a period of six months, to listen to my reading and pronouncing their language, and made them always translate it again into Turkish. Sometimes, I used to invite new comers from their different provinces, and I had the satisfaction of hearing them translate the Circassian words which I read to them by such Turkish words as I had in my manuscript.

I have adopted the Arabic Alphabet with some of the Persian and Turkish letters, so as to enable me to express every sound of the Addee-ghy language. With regard to the mode of transcribing it by English letters, I thought it best to approximate it as much as possible to the usual English pronunciation, that the English student may acquire a knowledge of that language with but little trouble. It will, however, be necessary, that he should pay attention to the following remarks in reference to the pronunciation of some of the vowels and diphthongs and a few of the consonants:—

The letter “a,” when it is to have the sound of “a” as in “barter,” is expressed by the accent above; thus “á.”

“i,” when representing the sound which it has in the word “be” is expressed “ee” except in monosyllables as “it,” “fit” where the letter retains its usual form. To express a sound like

that which "ey" has in "money," "honey," &c., I have invariably adopted the diphthong "ey."

"o" represents the same sound which it has in the word "abode," and whenever particular stress is to be laid on the sound it is followed by the letter "h."

"oo" represents the sound it has in "moon."

"û" gives the sound of the French "u," as in the word "bu," "su."

"eu" expresses the sound which that syllable has in the French word "peur."

"g" when it represents the sound it has in the English word "get" is expressed by "gh," and when it is to have the sound like "g" in "gin" by "dj."

"gh" indicates the guttural sound of the letter "r" as pronounced by the natives of Berlin in the word "Braten," "Brunnen."

"kh" expresses the sound of the "ch" in the German word "Buch" or that of the "j" in the Spanish word "junta."

I have affixed to this Dictionary a Table containing the Arabic Alphabet with some of the Turkish and Persian letters, together with their names and the corresponding English letters. The student, or traveller in the Caucasus will find this exceedingly useful, as he will have the opportunity thereby afforded to him of making the Circassian Chief or Priest of the community pronounce the Addee-ghey word by pointing it out to him in the book.

In conclusion I have to observe that in the whole of the Dictionary as well as in my Grammar and the Dialogues, there is not a single word which I have copied from any printed book, or manuscript; but that I have extracted, as it were, every word from the mouth of the Circassian and tested the accuracy of my pronunciation in the manner before described.

L. LOEWE.

4, BUCKINGHAM-PLACE, BRIGHTON,
May, 1854.



OF VOWELS.

The فَتْحَة (*Fáthhá*) — expresses the sound of *a* in “farm;” as
الْأَر (álár).

The كَسْرَة (*Késrá*) — represents the *e* in “met;” as بَدَدَة
(bédédey), and the short *i* in “pin;” as سِن (sin); preceding يَ
(yá), it expresses the long *ee* in “bee;” as أَرِيْشَر *áreeshér*.

The ضَمَّة (*Dhámma*) — sounds like the *u* in “bull” or “pull;”
as سُودَدُو (*soodédo*).

The syllable اَوِي represents either the sound of *ouy* or the
sound of *euy* (*ou* is invariably pronounced as in the word “our,”
and *eu* as in the French word “peur”).

The letter و (*wáw*), preceded by a consonant, expresses either
the sound of *o* in the word “bone,” as غُوطَا (*ghotá*), or the French
u in “bu,” as شُوَاش (*shu-ésh*).

ـِـ represents the sound of *eye*.

ـَـ (*Méddáh*) signifies extension, and extends the sound
of آ (*a*), over which it is placed; thus أَب (*ahb*).

ـٌ (*Hamza*) softens the letter over which it is placed;
as in تَازِينَ (*tasin*).

ـّـ (*Teshdid*)—to make the letter sound as if it were
doubled.

ـِـ (*Djezm*) is placed over the letters which have no vowel
points.

The following words will show the student the mode in which
the Oriental vowels will be represented in this Dictionary:—

أَب	إِب	اِبْ	اِيْب	اَوْب	اُوب	اَوْب	اُوب	اَوْب	اُوب	اَوْب	اُوب
eye-b	ouy-b	eub	ub	oob	ob	eeb	ib	éb	áb		
											French eu . . . u

THE ALPHABET ADOPTED TO EXPRESS THE CIRCASSIAN OR ADDEE-GHEY LANGUAGE.

A. signifies Arabic; P. Persian; and T. Turkish.

		Un-	Connected Form.											
A.	Fá	فَاف	ف	ف	f	báf	باف	lef	لف	néfér	نَفر	fén	فَاف	
A.	Káf	كَاف	ق	ق	k	yák	ياق	bék	يق	nákál	نَقل	kool	كَاف	
A.	Cáf	كَاف	ك	ك	like c before a	dook	دوك	yék	يك	sécoon	سَكُون	keen	كَاف	
P.	{Ghee-ef adjey-mee	{كَاف	ك	ك	like g before a	zagh	زاگ	léngh	لَنگ	béghéz	بَگَز	ghéweez	كَاف	
T.	{Saghir noon}	{كَاف	ك	ك	n	wán	واك	seynún	سَنگ	yénee	يَنِي	niz	كَاف	
A.	Lám	لَام	ل	ل	l	dál	دال	bél	بل	billim	بِلِم	lim	لَام	
A.	Mim	مِيم	م	م	m	hhámám	حام	ráhhim	رَحِيم	hhámár	حَمَر	moor	مِيم	
A.	Noon	نُون	ن	ن	n	don	دون	náahhn	نَحْن	boondj	بُونْدَج	nim	نُون	
A.	Wáv	وَاف	و	و	..	zoo	زو	no	نو	bood	بُود	wálád	وَاف	
A.	Hé	هَاف	ه	ه	h	djáh	جاه	béh .	به	táhá	تَاهَا	há	هَاف	
A.	Yá	يَاف	ي	ي	..	wáy	وای	hee	هي	mil	مِيل	yel	يَاف	

THE ALPHABET ADOPTED TO EXPRESS THE CIRCASSIAN OR ADDEE-GHEY LANGUAGE.

A. signifies Arabic; P. Persian; and T. Turkish.

		Un-	Connected Form.			EXEMPLIFICATIONS.			
A.	Fá	فَافَ	ف	ف	f	báf	باف	لَاف	نَاف
A.	Káf	كَافَ	ك	ك	k	yák	ياق	بَاق	نَاقَل
A.	Cáf	گاف	ك	ك	like c before a	dook	دوك	يَك	سَكَن
P.	{Ghee-af ad-joy-mee}	{گاف عجمي}	گ	گ	like g before a	zagh	زاگ	لَگ	بَگْهَز
T.	{Saghír noon}	{سغیر نون}	ك	ك	n	wán	واك	سَنَك	يَنَعة
A.	Lám	لام	ل	ل	l	dál	دال	بَل	بِلِم
A.	Mim	ميم	م	م	m	hhámám	حمام	رَحِيم	حَمَر
A.	Noon	نون	ن	ن	n	don	دون	نَحْن	بَنَج
A.	Wáy	وَافَ	و	و	..	zoo	زو	نَو	بُوَد
A.	Hé	هَافَ	ه	ه	h	djáh	جاء	بَه	تَها
A.	Yá	يَافَ	ي	ي	..	wáy	واي	هَي	مِيل

- Page line
- xliii 3 for sehtlo read séhtlo.
 9 for طاسخ read طاسخ
 10 for اوی read اوی
 xliv 4 for طلوی read طلوی
 11 for pshahsi read psháhsee.
 23 for اوی read اوی
 xlv 1 for عشوغا read عشوغا
 7 for nahsh read náhsh.
 17 for زایگی read زایگی
 xlvi 5 for طلوی read طلوی
 10 for zeyeesha read zeyeeshá.
 11 for shógha read shóghá.
 xlvii 5 for shekoo read shékoo.
 1 6 for طلوی read طلوی
 20 for لوی read لوی
 li 12 for sigt read seegt.
 25 for نواسو noo-ey-soo read نواسو noo-ey-sù.
 lii 5 for زوی read زوی
 15 for zehr read zéhr.
 21 for سوی read سوی
 liv 8 for bzeǵh read bzéǵh.
 lvi 12 for شویشط read شویشط
 lvii 1 for کوادشه read کوادشه
 2 for tlogha read tloghá.
 lviii 7 for نوی read نوی
 lix 12 for وواشه read وواشه
 lx 7 for dûkatkha read dûkátkhá.
 10 for tsôgha read tsôghá.
 lxi 16 for وونك read وونك

Page line

- lxi 23 for شوی read شآوی
- lxiv 22 for kittpaghe read kittpághey.
- lxvi 15 for pahboosh read páhboosh.
- 17 for yeehpaboosh read yeehpáboosh.
- 18 for bezer read bézér.
- 24 for غاٹلاوی - یازغاٹلاوی read غاٹلاوی - یازغاٹلاوی
- lxvii 1 for زوی read زآوی
- 6 for reykhôh read reykhôh
- 7 for آوی read آآوی
- lxix 24 for زآوی read زآوی
- lxx 9 for طلاوی read طلاوی
- 20 for zeeghadshas read zeeghádshás.
- lxxi 1 for طلاوی read طلاوی
- lxxii 1 for طلاوی غای - طلاوی وه - طلاوی غای read طلاوی غای .. طلاوی وه
- lxxiii 19 for طخومزاشخو read طخومزاشخو
- 24 for نآوی read نآوی
- lxxiv 8 for دهاه read دهاه
- 21 for خالوگوز read خالو
- lxxv 15 for سسشوی آ s'sshow-áh read سسشوی آ s'sshou-áh.
- lxxvi 5 for ahsh read áhsh.
- 13 for طلاوی read طلاوی
- lxxvii 15 for موی read مآوی
- lxxviii 12 for mehfok read méhfok.
- 15 for قالی read قالی
- lxxix 5 for بزوی گت read بزوی گت
- Insert after line 21 as follows :—
- Tribute, s. شهطه sheytey (Circ.), ویرکو خراج (Turk.)
- lxxx 4 for روخوادی read روخوادی

Page line

lxxxii 4 for tshghágá read tshghágá.

13 for etkhoo read étkhoo.

lxxxiii 15 for زوی read زَوی

20 for طوی read طَوی

21 for sikwehslogha read sikwéhsloghá.

lxxxv 11 for zshó read z'shó.

lxxxvii 7 for قوی read قَوی

lxxxviii 19 for نوی read نَوی

ENGLISH.	CIRCASSIAN.	TURKISH.
Able, <i>a.</i> (apt, fit)	وَشْتَه wéshté	المو
Able, <i>v.n.</i> to be able	پِسي شُونَه psee shooney	ايدَه بلمك
Above, <i>prep.</i>	اِپْسه áhpsey	يوقرْدَه
About, <i>prep.</i>	طَشِيطْلَمْ گَه tshitlem ghey	صانكه - قردن
Abridge, <i>v.a.</i>	طَصْشِنِ اِفْمَه t'z'shee-éfmé	قصالتمق
Absent, <i>a.</i>	يَه مِپْ or تِيَه پِشَه واوْنِم yeeh mep; tipshéh voonem	ناموجود
Absurd, <i>a.</i>	ارزارار árzárar	دادسز
Accept, <i>v.a.</i>	كَابُولُو صوغَا kábooloo tzoghá	قبول اتمك
Accommodate, <i>v.a.</i> (one's self to circumstances)	يَه زِگَه yeyzeyghey	يقشمتق
Accomplish, <i>v.a.</i>	اوشوَهْن oohshoohn	بنورمك
Account, <i>v.a.</i>	هيساي شوغَا {heesábee shógha}	حساب اتمك
Accustom, <i>v.a.</i>	يَهْسَن yéhsén	الشمق
Ache, <i>s.</i> (pain, smart)	موى اوزْزَه - وَاطْ وِ غَوَا mouy úz-zey, wát-we ghooá	اغرى - اجى
Acquaintance, <i>s.</i>	سَوَاتْ شِيدَا soátsheedá	اشنالىق
Across, <i>ad.</i> (athwart)	بُوَطْطَه boottéy	اكرى
Across, <i>ad.</i> (obliquely)	نَاهْشَه náhshey	ارقورى
Address, <i>s.</i> (a direction)	طَشِيطْلَه اَوُقودْشوق tshitley ookoodshook	عنوان - مكتوب اوستى
Adorn, <i>v.a.</i> (to clean)	اَوْغَا بَرِ بِنِشِطْ {ooghábzee- neesht}	تميزلك
Advantage, <i>s.</i>	فَايْدَا صوغَا fáidá tsoghá	فايدا
Advise, <i>v.a.</i>	دَاشِى بَرِ وَاوْنِ {dáhshee yez-wókh}	نصيحت ويرمك

ENGLISH.	CIRCASSIAN.	TURKISH.
After, <i>prep.</i>	بَتَانَه yeytáhney	کوره - اوزره
Afternoon, <i>s.</i>	شَاگَا اَوْش - يَقْنَدِي shágáooosh, yey-ken-dee	اکندی - اوبله صوکی
Afraid, <i>a.</i>	شَطَاهَبَش shtábsh	قورقق
Again, <i>ad.</i>	يِدْ خَانَه yed khanéh	تکرار
Again (ouce more)	اِگْرِيز سَخَاگَه egriz skhághe	تکر
Again, <i>ad.</i> (more)	يَطْخَانَا yetkháná	دخی
Against, <i>prep.</i>	مِشْدَشْنَات - طَلَهْ نُوغ méshe'dshnát, tleynógh	قرشو - بوکا قرشو
Against, <i>prep.</i> (contrary)	اَوْهْدَشِينَاط úhdsheenát	قرشو
Age, <i>s.</i>	دِمْ طَشِي نِمِطْشِيرَه طُصُون dem tshee nemtsheerey tzoón	یاش
Ah ! <i>int.</i>	وَاوَا vúóh	وای
Air, <i>s.</i>	شَوَاه shooéy, وَاه wáh	هوا
Aim, <i>s.</i> (end, de- sign)	طَشْخَا نِيشْت {tsh'khá} {neesht}	مِرام
Alas ! <i>int.</i>	وَاوَا vúóh	وای
All, <i>a.</i>	اِيزَاك eezáhk	هپسی
All over	پَسُونْگِي psonghee	هر یرده
All together	پَسُورِيق psórik	صبحوع
Almanac, <i>s.</i>	رُوزْنَامَه rooznámey	روزنامه
Almost, <i>ad.</i>	مَادْشُوخُونَا mádshokhooná	از قالدی
Alms, <i>s.</i>	زِي zee	صدقه
Alone, <i>a.</i>	زِهْ فِیْطْ شِمَه zéh fit shéméh	یالکز

ENGLISH.	CIRCASSIAN.	TURKISH.
Already, <i>ad.</i>	هَگِدِ hegh-ded	همان
Also, <i>ad.</i>	سِزْغَاسِهْنَسْتِ sezgháséhnsht	دخی
Alter, to, <i>v.</i> (to change)	هَادِمِ نِمَطْشِيرِ شُوغُونِ شِيبِ غَاطْلِيمِ رِخُونِ hádem némtsheere shoghon shíb ghátleemey rékhon	دکشمک
Although, <i>ad.</i> (notwithstanding, however)	سَبْكَ seb-kâh	کرچکه
Always, <i>ad.</i>	تَنْبَا اَزُوخِ سُونْگِیِ ténbá ázokh songhee	هزگه
Amusement, <i>s.</i>	اوشوگه وِغُوصُونِ ooshoghey weyghotsoon	اکلاجه
Anchor, <i>s.</i>	کَاها وَاوَرِسِ káhá woors	گینگ دمری
Ankle, <i>s.</i>	تَلِیِ یِهْ بُوْقِ tlee yeybook	طوبق
Angel, <i>s.</i>	مَلَاِکِیِ méláeekey	ملایک
Angels, <i>s.</i>	مَلَاِکِشِرِ méláeeeksher	ملکشر
Anger, <i>s.</i>	تِلَشُوْگُوْزَاغِه { tlesh-ô-goob- } zâghey	اوکه
Angry, <i>a.</i>	رَاگُوْسَاغَا râgoosâghâ	طارغن
Animal, <i>s.</i>	بِلِلِیْمِ billim	حیوان
Answer, <i>s.</i>	بُوْهَشَا boohshâ	جواب
Any, <i>a.</i> (any one)	زِیْپِیْتِ zaypit	هپ هر
Appear, <i>v.a.</i> (to come in sight)	زِغَاطْلُوْیِ zéghát-louy	کورنمک
Appearance, <i>s.</i> (aspect)	زِغَاطْلَاغَا zékhátlághâ	کوسترش
Apple, <i>s.</i>	سِیْ یِهْ see-yéh	آلما
Application, <i>s.</i> (industry)	یَغَا yégâ	جهد

ENGLISH.	CIRCASSIAN.	TURKISH.
Arise, <i>v.a.</i>	خیزو خوگشو {kheezo khôghéshô}	قویتمق - کلمک
Arm, <i>s.</i> (the limb from the hand to the shoulder)	اه éh	قول
Army, <i>s.</i>	دره dzey	عسکر
Arrive, <i>v.a.</i>	سنسو snéhso	یتشمتق
Arrow, <i>s.</i>	بزه bzey	اوق
Artery, <i>s.</i>	طصای په tsáee-pey	شاه طمر
Artilleryman, <i>s.</i>	طوپودشی topoo-dshé	طونجی
As, <i>conj.</i> (like)	بدۀ دراطو پشینخو روخو béddé deráto psheekho rókho	کبی قحان
As soon	سسوید ses-wed	برله
Ashes, <i>s.</i>	یاشه yáshéh	کول
Astonished, to be	واو طش صواغا {woo-tésh- zoo-ághá}	شاشمتق
At, <i>prep.</i> (near to, in, by, on)	کازتشو káztsho	یاننده
Attempt <i>v.a.</i> (to try)	زیش غاش گی {zish-ghásh- ghee}	دنه مک
Autumn, <i>s.</i>	شاهغو - غاطشابه shágho, ghátsháhpey	صوگ بهار - کوز
Avaricious, <i>a.</i>	صویگو طصوش tsoopgotsúsh	طمعکار
Awake, <i>a.</i>	کوی ایشویا kouy eehshooyá	اویانتق
Away, <i>ad.</i> (absent; be gone, let us go)	نکواه nékwáh	هایده
Awry, <i>ad.</i> (ob- liquely, asquint)	بیططی ناشه {bit-tee náhshey}	اکری - شاشی
Bachelor, <i>s.</i>	کات شاهابته kát shâhábtey	بطار
Back, <i>s.</i>	طشیب tsheeb	سرت - ارقه

ENGLISH.	CIRCASSIAN.	TURKISH.
Back, <i>ad.</i>	اواوهش oh-ooohsh	کيرو
Backgammon, <i>s.</i>	پشه pshey	طاوولی
Bad, <i>a.</i>	بوزاگه - بزاگه bôbzâghey, bzâghey	فنا - کم
Bail, <i>s.</i> (surety)	شسه shéhsé	کفیل
Baker, <i>s.</i>	طشاخ زخاشری tshâkh zkhâsheyree	اتمکچی
Balance, <i>s.</i> (a pair of scales; the difference of an account)	طرازو - وزنه زوخوشی térázoo, wéz-ney zókhóshee	ترازی
Ball, <i>s.</i> (cannon-ball)	شهای پیش shey-ee-pish	تفنگ گردسی
Band, <i>s.</i> (a bandage or tie)	پکا pká	جلد
Baptism, <i>s.</i>	پسیمه ایگودشو طٹ pseemee égootshoo tet	وافتن
Barber, <i>s.</i>	طشالخیسی آزاد { tshâlkhsee } áhzey } سخو ایپسی skhoo eepsee	بربر
Barrel, <i>s.</i>	خیکای kheekáee	فچی
Bath, <i>s.</i>	حمام hhámám	حمام
Bathe, <i>v. a.</i>	اوغافاسکین oghafaskin	یبقنق
Battle, <i>s.</i>	زاوا záhwâh	جنگ
Be, <i>v. n.</i>	روخون rókhoon	اولق
Beam, <i>s.</i>	طهغاطلش tehga-tlesh	شوق - شعله
Beard, <i>s.</i>	شاغا - شاکه shâghâ, shâkey	صقال
Beast (of burden), <i>s.</i>	ششیگوب زادغه sh'shee goobzâghey	بارکیر
Beat, <i>v.</i> (to strike)	یوه یهوان yeywán, yôh	اورمق

ENGLISH.	CIRCASSIAN.	TURKISH.
Beautiful, <i>a.</i>	داهشه dâhshey	گوزل
Because, <i>conj.</i> (for, on his account)	بدده دوسه گوب شيزه bédé dôséh gûb sheezéh زپيت zéppét	زيرا
Bed, <i>s.</i>	واوشكير woshékir	دوشك
Bee, <i>s.</i>	بشه bshey	آرى
Bees, <i>s.</i>	بشهشه b'shey-shey	آريلر
Beef, <i>s.</i>	طشميل tshey-mil	صغراي
Beer, <i>s.</i>	يسش - مانيم { yéshesh, } manim }	پيوه
Before, <i>prep.</i>	ايندد - ايهو éphédéd, ép-hóh	ايلرو - اول
Begin, <i>v.</i>	بوسه سغو زازه bóhse séghu-zázé	بشلامق
Beginning, <i>s.</i>	ايردا - يوهل شودت âreerdâ, bohl shûdet	ابتدا - ابتدا
Behold, <i>v.a.</i> (to look upon)	يپتله yéptley	بقيمت
Believe, <i>v.</i>	موبكه múhbkey	اينانمق
Belly, <i>s.</i>	نيبه neebey	قارن
Below, <i>ad.</i>	اوه شكه ooh sheygey	اشاغده
Bend, <i>v.a.</i>	زهغازخو zégházakhô	اكمك
Better, <i>a.</i> (superior)	مظنفر - صغر زوغا metnéfér, zefer zogha	ايوجه
Better (comp. deg.)	باش شودت bâsh-shoodet	چوق ايو
Between, <i>prep.</i>	اطقاهطش et-kâhtsh	اراسنده

ENGLISH.	CIRCASSIAN.	TURKISH.
Between sunrise and midday	روخووادا rokhwâhdâ	قوشلق
Big, <i>a.</i>	پشرغومیدت { psher-ghômeeedet }	تنلو
Bill of exchange, <i>s.</i>	طشیطلی صیغ { tsheetlee-tzigh }	پولچه کاغدی
Bind, <i>v.</i>	سپی شوغو spee shôghô	بغلمق
Bird, <i>s.</i>	بزو bzoo	قوش
Bitter, <i>a.</i>	دیگی digh-ghee	اجی
Black, <i>a.</i>	شودزا shoodzâh	قره - سیاه
Black Sea, <i>s.</i>	شیشاوزا shish-oozá	قره دگر
Blind, <i>a.</i>	نیشو nes-shû	کور
Blood, <i>s.</i>	قلیه kleeh, کله klêh	قان
Blow, <i>s.</i>	ندشه nedshey	اورش
Blue, <i>a.</i>	سخانته skhântey	ماوی
Blunt, <i>a.</i> (dull)	پیو بدشی نب pew b'dshee neb	کسمز - پت - کت
Board, <i>s.</i> (nourishment, to live in a house and pay for lodging and eating)	شه نیشته shehnisht	یجک
Board, <i>s.</i> (a flat piece of wood)	پخامبو pkhâmbû	تخته
Body, <i>s.</i>	وٹشووز wetshooz	وجود - جسد
	لیگانی شوره شواو leeghânee shore sho-ey-oo	تن - کوده
	اِدشووز édshooz	
Boil, <i>v.</i>	سطیرروخو steer-rookho	حشلمق
Boiled meat, <i>s.</i>	لیزشوا liz-shooa	قینمش ات

ENGLISH.	CIRCASSIAN.	TURKISH.
Bold, <i>a.</i>	طلوخوز tlookhooz	جسور
Bolster, <i>s.</i>	سطيشوگا steeshóghá	يصدق
Bond, <i>s.</i>	سَخَا طَشْس پَشْنَشْط skha-tshes pshéhnsht	صارق باغ
Bone, <i>s.</i>	پشاه psháh, كوطشا kutshá	كمك
Book, <i>s.</i>	كتاب - تشيطليش keetáb, tsheetlish	دسته - كتاب
Boot, <i>s.</i> (covering for legs)	شازمه sházmeý	چزمه
Bosphorus, the, <i>s.</i> (in Constantinople)	شووگون shooghoon	دگر بوغازى
Bow, <i>s.</i> (a fiddle- stick)	پشينابسى psheenábsee	كمان ياي
Bow, <i>s.</i>	زاغان داق zâghan dâk	
Boy, <i>s.</i>	كالا kâálá, ساغو sâghoo	اوغلان - جوجق
Brain, <i>s.</i> (brains)	ساهطسوق - اشخا قاطش sâhtsook, éshkhákátz	ييين
Bread, <i>s.</i>	طشاخو - طشوئخ tshâkhû, tshouykh	اتمك
Breadth, <i>s.</i>	شابغاديت shâbghâdét	اين
Break, <i>v.a.</i>	سيبٹا seebétâ	قرمتق
Breakfast, <i>s.</i>	تيهشيه ايشط teehshey-isht	قهوى الى
Breakfast, <i>v.n.</i>	تاھتيشنشط táhtishénsht	قهوى الى
Breast, <i>s.</i> (bosom)	بغو bghô, سيخا sib-khá	كوكس - گوگوس
Breath	زغابسهfé zéghábséfé	صولق الهه - نفس
Bridge, <i>s.</i>	كوفهر kofhr	كوپرى
Bridle, <i>s.</i>	شوا shûáh, شوآ shô-áh	دزگين - كم

ENGLISH.	CIRCASSIAN.	TURKISH.
Bring, <i>v.a.</i>	كاخ kâkh	كترمك
Broad, <i>a.</i> (large, wide)	شَابِغَا shâbghâ	اينلو
Bronze, <i>s.</i>	دَشِرَز dsherz	توج
Broom, <i>s.</i>	پَخَانَشُوكَا pkhânshookhâ	سپورکه
Brother, <i>s.</i>	اَيِسْطَصْه - سَشَه istzshé, s'shey	قرداش
Brother-in-law, <i>s.</i>	سَيِشُوك sib-shok	قاین
Broth, <i>s.</i>	لَبَسَه leb-sey	ات صوی
Burden, <i>s.</i>	يِتْ-شَه yit-shé	یوک
Business, <i>s.</i> (buying and selling)	شَنْ-تَنْ shen-ten	الش ویرمش
But, <i>conj.</i> (except)	شَه-اَب - سَخَاگَه - اَوَزَاک shey-eb, skhâghé, oozák	صالت - اما - یوخسه
Butcher, <i>s.</i>	تَشَر زو کَرر اَرَاوَرَه tsher zoo keerer árâréy خَسَابْشَه khsâbtshee	قصاب
Butter, <i>s.</i>	طَخُو طَاَطْش - طَخُو tkhoo-tââtsh, tkhó	صای یاغی - تره باغی
Button, <i>s.</i> (a knob for the fastening of clothes)	طَشُوه tshoo	دوکمه
Buy, <i>v.a.</i>	طَخَاَبْشَه tkhâbshey	صاتون المتی
Calf, <i>s.</i> (thick part of the leg)	طَلِي يَه قَاپ - طَلَه گَاپ tleey-ey kâp, tley gâp	بالدر
Calf, <i>s.</i> (the young of a cow)	شَكِه sh'key	طنه
Calf's head, <i>s.</i>	شَقَه shkêy skhâ	بوزاغو باشی
Camp, <i>s.</i> (the order of tents for soldiers)	گَه زَو غَاَدَت - دَزَهش gheezoo ghâdet, dzéhsh	اوردی - اوردو

ENGLISH.	CIRCASSIAN.	TURKISH.
Campaign, <i>s.</i>	زَوَوَاد zé-woo-á	سفر
Can, <i>v.n.</i> (to be able)	قَنبُوخُون kenpókhookh	قدر اومتی
Candle, <i>s.</i> (taper)	وَاسْطَاغَا wostághá	موم
Candlestick, <i>s.</i>	وَاسْطَاغَا تَاغْهَانَاپ westághá tághánáp	شمعدان
Cannon, <i>s.</i> (a great gun)	توپ top	طوب
Cap, <i>s.</i> (the Turkish cap)	پَاغُو - پَاغَا - پَاهُو pághô, pagha, páhoo	فس - قلبی - قلپاق
Carcass, <i>s.</i> (dead body of an animal)	خَاْدَه khádéh	لش
Care, <i>s.</i>	گوبشِیْست goobshist	قساوت - تاصه
Carrier, <i>s.</i> (one who carries)	هَان زَخْرِیر hán zekhreer	جمال
Carry, <i>v.</i> (to convey by land or water)	هَخَا - مِگُوشَه mégúshey, h'khá	کَتْمَک - کُوتَرْمَک - کِنِیْمَک
Cartilage, <i>s.</i>	یَوَوُورْت - شَاغَاژْمَا yo-oort, shágházmá	غَرَبَه - قَايِقِ ایلَه بِگِیْرِک
Cat, <i>s.</i>	کَتْتُو kettoo	کدی
Catch, <i>v.</i>	اَوْبِید oobid	طوْتَمَق - دَوْتَمَق
Caps, <i>s.</i>	پَاغُوشَر - پَاغُوشَه pághóshér, pághoshey	قلپقلر
Cash-box, <i>s.</i> (money-chest)	پَخَانْطَه p'khántey	صندوق
Castle, <i>s.</i>	کَالَه kaáley	قلعه
Castle, <i>s.</i> (the interior) of the Dardanelles, on the European side	وَوُوتْ-کِیْبِزْ بُوْشِیْشْخَاْمُو woot-keebz boshishkhámoo	کلید البحر
Cattle, <i>s.</i>	بِلِلِیْم billim	حیوان
Cause, <i>s.</i> (reason)	سَبَبُ رُوخُوا {sébéboo} {rokhoo-á}	سبب

ENGLISH.	CIRCASSIAN.	TURKISH.
Cavern, <i>s.</i>	طشیگو غورب { tsheegho } ghoorb	این - مغره
Cease, <i>v.</i>	کاخونشت kakhoonsht	بتمق
Celebrated, <i>p.part.</i>	بآوی اهزی طلفریط bouy áhzee tléhferit	مشهور
Certain, <i>a.</i>	صیپکا tseepká	صحیح
Certainly, <i>ad.</i> (indeed)	زیپت zéppét	ظاهیر
Chain, <i>s.</i>	پسو psôh	زنجیز
Chair, <i>s.</i>	پخاطگه pkháteyghyey	اسکمله
Chamber, <i>s.</i>	آطشش átshésh	اوطه
Change, <i>v.</i>	ایخوشین eykhohsheen	دکشمک
Chaste, <i>a.</i> (pure)	نمسه سین بواز زه اوغوشه némsáhsin bóáz zoýóghôshey	صالح
Cheap, <i>a.</i>	اینسای اوشیتوک in-sápee ohsheetok	انصافلو
Cheat, <i>s.</i> (a fraud)	پسی شه غسباش psee shéh ghsébásh	حیله
Cheek, <i>s.</i>	نهی néhk	یقای
Cheeks, <i>s.</i>	نق خرقلیشیده nek kher kléesheedeý	یقای
Cheese, <i>s.</i>	پاهی páhyey	پینر
Chest, <i>s.</i> (a large box)	پخانتە pkhántey	صندوق
Child, <i>s.</i>	دیاله - طشاهله d'yâley (or djâley), tsháhley	چوجق - چوجوق
Childhood, <i>s.</i>	سیتشه لاغ sit-shey-lâgh	چوجوقلق
Chimney, <i>s.</i>	اودشوق ohdjok	اوجاق

ENGLISH.	CIRCASSIAN.	TURKISH.
Chin, <i>s.</i>	دشا dshâ, دشو dshó	چکه - حکه
Choose, <i>v.</i>	يزاخ yéhzákh	اوکتلمک
Church, <i>s.</i>	دشاده مه - مه شيطر dshámey, meyshitter	کلیسا
Cipher, <i>s.</i> (the character (0) in numbering; the initials of a person's name)	يه طشه yeyhtshey	رقم
Circle, <i>s.</i>	خوخای khókhey	دايره
Circumstance, <i>s.</i>	زیره شیططم یوه طشت zérreh shitttem yótsht	خال
Citizen, <i>s.</i>	شهار موکای که shéhár mookeye-key	شهرو
Clandestine, <i>a.</i>	سپه séhpey	کرلو
Clean, <i>a.</i>	قابزه káhbzey	تمیز - پاک
Clear, <i>a.</i> (plain, distinct)	آوه شو - برگللو روخوا - oohshoo, birghillu rokhoóá, بیش گیلده - اوشوق bish ghildey, oshok	اچق - آشکاره
Cleft, <i>s.</i> (flaw, scratch)	قاغا kággha	یارق - چاتلاق
Clever, <i>a.</i>	اپ هگی کییکه áp héghee k'eye-key	الندن کلور
Cloak, <i>s.</i>	صو tsoo, صی tsee	محلوطه
Cloth, <i>s.</i>	شه قه shéhkey	چوقه - قماش
Cloud, <i>s.</i>	وازشابشه - واشهابشه woz shábshey, wáshábshey	بولت - بولوت
Coarse, <i>a.</i> (gross, thick, rough, rude)	اوغوومه ooghoonmey	قبا

ENGLISH.	CIRCASSIAN.	TURKISH.
Coffee, <i>s.</i>	قهوه káhway	قهوه
Cold, <i>a.</i>	تشبیا تشد - طشی به - طشیا tshee-ett-shâ, tshee-yey, tsheeyáh	صوق
Collect, <i>v.</i> (to gather)	اوغویو oghóyó	طوپلمق
Colour, <i>s.</i>	اِزش êzsh	زنک
Comb, <i>s.</i>	ماشه máhshey	طراق
Come, <i>v.</i>	کاکویه káhkooyéy	کلمک
Comfortable, <i>a.</i>	سیگو پشه فدت seegoa pshé fédét	راحت
Command, <i>v.a.</i>	کایگه káeeghéy	بیورمتی
Commerce, <i>s.</i> (traffic)	شن تن shen ten	الش ویرش
Common, <i>a.</i>	نمتشوهر nemtshoohz	بیایغی
Companion, <i>s.</i> (associate, boy)	اهزه غاسن áhzéh ghásen	چراق - قلفه - ارقه داش
Compare, <i>v.</i>	بدده یبوغاز شنیر peddey yéboogház shénér	بکزتمک
Compassion, <i>s.</i>	گود شای او good shouy-oo	مرحمت - رحم
Compel, <i>v.</i>	سبشوگیسا sib-shoo gheesá	صجبور ایتمک
Complaint, <i>s.</i>	بوخا اوت (or بورا اوط) طاوی بی پیششاگه bokháot (or boráot) touy-yeeh yish-shághey	شکایت
Compose, <i>v.a.</i>	واوقه نیر woo-key-nér	تألف ایتمک
Confectionary, <i>s.</i> (sweetmeats)	سوشوخ sô-shookh	شکرله
Conjecture, <i>v.n.</i>	ست شاغا sétshághá	سزومک

ENGLISH.	CIRCASSIAN.	TURKISH.
Conquer, <i>v.</i>	شون shoon	يکمک
Consolation, <i>s.</i>	طنخوی سیشاگا - قاقاش tkhoy-seesha ghá, kákásh	تسلی
Constantly, <i>ad.</i> (ever)	زاه پیت - زیت záhpeet, zéhpét	دایماً
Content, <i>a.</i>	رازه rázey	حسنود
Continent, <i>s.</i> (land not disjoined by the sea from other lands)	طشيله tsheeley	قره
Convent, <i>s.</i> (a re- ligious house)	مناستر monáster	مناستر
Convince, <i>v.</i>	سەزيس غوطکا seyzis ghótká	اثبات ایتک
Cook, <i>s.</i>	شوه ناز - ليزخا شه رر shoonaz, liz-khá sheyrer	کباچی - اشچی
Copper, <i>s.</i>	اوغاپله - واهپتله ôghápley, wáhptley	باقر - بقر
Copy, <i>s.</i>	سيفه صورت seefey tsûret	صورت عینی
Corn, <i>s.</i> (seeds which grow in ears)	بمشش bemsheesh	بغدای
Corner, <i>s.</i> (angle, nook)	يوغون yoghûn, غون ghon	کوشه - بجاق -
Corpse, <i>s.</i> (a dead body)	خااده khálhdey	جنازه بوجق
Cost, <i>v.n.</i>	يزوغا سپلینیش yeyzogha seplinisht	داتمق
Costume, <i>s.</i> (cha- racteristic dress)	داه شه dáhshey	کسیم
Cough, <i>s.</i>	پسگه p'sgay	اوکسرک
Cough, <i>v.</i>	اپسگه - واپسگه apsgey, waps'gey	اوکسرمک
Council, <i>s.</i> (coun- sel)	ناسیب یووروخو náhsib yoo-órókho	نصیحت -
	بی اوروخا buy-orookho	مشاوره

ENGLISH.	CIRCASSIAN.	TURKISH.
Count, <i>v.</i>	تشیپ تشیپ tsheep-tshee	صایمق
Countryman, <i>s.</i>	نوخوھش nókhósh	همشهری
Couple, <i>s.</i> (a pair)	تغوق tǵhok	چفت
Courage, <i>s.</i>	تلاخوب خادد tlákhooob kháded	جسارت
Course, <i>s.</i> (run)	غوتشی ghotshee	قوشش
Court, <i>s.</i>	تشه tshey	آولو
Courteous, <i>a.</i> (civil, polite)	تله زاهنش tley zânshe	چلبی - ادبلو
Cover, <i>v.a.</i>	طاخ tákh	اورتمک
Covering, <i>s.</i> (anything that covers)	تشووان tshooan	يورغان
Cow, <i>s.</i>	شکا sh'káh	ایندک
Craft, <i>s.</i> (cunning, slyness)	تسپاشوآھز tseppashooáhz	رنک
Create, <i>v.a.</i>	زوغو خواو zóghó khwó	یراتمی
Creation, <i>s.</i>	اوتسیفدا ôt-sif-dá	مخلوق
Creator, <i>s.</i> (God)	تام قیغازو Tám Keegházo	یرادان
Creature, <i>s.</i>	تلاوی اوھش tlouy oosh	خلق - مخلوق
Credit, <i>s.</i> (belief, trust reposed)	{ پتای شیطاب } { pétouy } { sheetáb }	اودنچ - ایرتی
Crooked <i>a.</i> (bent, curved)	بیططه bittey	اکری
Cross, <i>s.</i>	دشوواھر dshoowáhr	حاج
Crown, <i>s.</i> (a diadem worn on the heads of Sovereigns)	تلیسها پا tlees-há pá	تاج
Crown, <i>s.</i> (the top of the head)	تشیخا شیگوا یوتاشی پماتش tsh'khâ sheegoo-á yookâshee peymâtsh	باش تپه سی

ENGLISH.	CIRCASSIAN.	TURKISH.
Cruel, <i>a.</i>	طَلْهَش tléshsh	ظالم
Cry, <i>v.</i> (to scream, to bawl)	اوغون - مه كواه oǧhon, méh-k'uéh	بغرمق - اغلامق
Cucumber, <i>s.</i>	نه شيبوگ néshsheeboog	خيار
Cudgel, <i>v.</i> (to cane, to beat)	يوان yé-wán	دوكمك
Current, <i>a.</i> (valid)	دلهكه dléghé	كچر
Curse, <i>v.a.</i>	خونه زيشه { khóneh zish-rey }	كفر ايتمك
Curtain, <i>s.</i>	اِطْلَب éptleb	پرده
Custom, <i>s.</i>	شاهبزه - شابه sháhbzey, shábzeh	توره - عدت معتاد
Customary, <i>a.</i>	شاهبزه شطو - آغا sháhbzeh shtô, áeygha	قوللانلور - عدتا - بياغى
Cut, <i>v.a.</i>	پوبشين poob sheen	كسمك
Damage, <i>s.</i>	طصوغو tzogho	ضرر
Danger, <i>s.</i> (peril)	صيديگا tsépezyégá	مخاطره
Dance, <i>s.</i>	اوهگى oohghee	خوره
Dance, <i>v.</i>	ما اوى اوگيش { mah-ouy- ooghish }	خوره ديمك
Dark, <i>a.</i> (dusky, obscure)	مراهشه - اطشيلر بو مزاشه mézáhshé, atshiler-bo- mezáhshé	قويو - قراكتى - قراكو
Darkness, <i>s.</i>	مراهشه - مه ساشه mézáhshé, meysáshey	قرانلق - تركولق
Date, <i>s.</i>	بدده داش صوغه béddé dâsh tsoghéy	تاريخ
Daughter, <i>s.</i>	پساهسه - سوپشاز psáhsey, soopsház (or sipsház)	قيز - قر

ENGLISH.	CIRCASSIAN.	TURKISH.
Demand, <i>v.a.</i> (to ask, to require)	خَسَدْ khased, کَسَدْ k'séd	استمک
Departure, <i>s.</i>	بِئِنِیْ کَش beenee kesh	گوچ
Derision, <i>s.</i>	مِیْسَخَارَش mis-khárësh	مسقره لئ
Desert, <i>s.</i> (wilderness)	مَهْزَزْ meyzzey	قر - یبان
Desert, <i>s.</i> (deserted places)	بُؤْگُودْشِی bógódshee	چوللق
Desire, <i>s.</i> (wish)	سِیْطَشَازْ شُویو { sit-sház } shóyoo	آرزو
Destroy, <i>v.</i>	اوخَانِر ohkhâner	بوزمتی
Devil, <i>s.</i>	شِیْطَان sheytán	شیطان
Devotion, <i>s.</i>	أَفَهْ شِمَه áfêh shéméh	عبادت
Dew, <i>s.</i>	وَاشِیدِیر wásheedeer	چه
Diamond, <i>s.</i>	المَاسْ elmás	الماس
Die, <i>v.n.</i>	دَشْطَلَاغَا dshétlágghá	اولمک
Difference, <i>s.</i>	شَغَاغَا shghágghá	فرق
Different, <i>a.</i>	زَهْ شَهْشُو zéh-shéh-shoo	آیری - بشقه
Difficult, <i>a.</i>	بِئِنِ been	گوچ
Dig, <i>v.a.</i>	طَرَه tréh	قرمق - قازمق
Dignity, <i>s.</i>	وِیْطَلُوغَا witlogha	شان
Dinner, <i>s.</i>	زُؤْخُؤْگِتْ طِیْشِه اِیْشِط zookhoo-ghet teeshey-isht	قوشلق ییجگی
Dirty, <i>a.</i>	کَابْزِپ kâb-zep	چپل
Disadvantage, <i>s.</i>	زَاخَار zâkhâr	ضرر
Disbanded troops	رَاغُو نِیْشِت râghoo nisht	قوروجی

ENGLISH.	CIRCASSIAN.	TURKISH.
Discourse, <i>s.</i> (con- versation)	تَلِي قَوَا tlee-qwáh	مذاكره
Dishonourable, <i>a.</i>	تسَفِي بَزِيو tséfee bzee-yúh	عرسز
Dispute, <i>s.</i>	زِدَاوُو - زِه شاه كُوِه سِر zdahwéy, zey-sháh-goo-ser	نزاع
Distribute, <i>v.a.</i>	گَشِه - اوبطشاهه ghéshéh; oobtshátey	بولك - پای اتمك
Do, <i>v.</i> (to act any- thing, either good or bad)	طشا tsháh	ایتمك - ییمق
Dog, <i>s.</i>	خا kháh	كويك
Dogs, <i>s.</i>	خاشر kháshér	كوپكلر
Dollar, <i>s.</i> (Spanish dollar)	پاراه شوطس párah shoots	قره غروش
Door, <i>s.</i>	طشه tshey	قپو
Doubt, <i>s.</i>	صاها پیسی اپ tsháhá peesee ep	شپهه
Down, <i>a.</i>	ايشه ayshay	اشاغی
Dozen	زَطوپی موخو { zétôpi- môkhoo }	دسته
Draw, <i>v.</i>	کوهدی koohdee	چكمك
Drawing, <i>s.</i>	یهستو yeyhstô	رسم
Dream, <i>s.</i>	تشاها سلوغا tsháhá slógha	دوش - رویا
Dress, <i>s.</i> (clothes)	شوگون - شوغن shooghoon, shóghen	اوروبا - اثباب
Dress, <i>v.</i>	زیبیشلا zeeshisláh	کینمك
Drink, <i>v.</i>	یشوه yesh-wey	ایچمك
Drive, <i>v.</i>	طشوپن tshoopen	سورمك
Drop, <i>s.</i>	مطکو metkoo	طيله

ENGLISH.	CIRCASSIAN.	TURKISH.
Drunkenness, <i>s.</i>	اَوْدَهْ طَهْ شَوَوَاغَا { oote shoo- wáhgha }	سرخوشلق
Dry, <i>a.</i> (arid)	غوس ghooos, غوز ghooz	قوری - قورو
Ducat, <i>s.</i>	دیس dis	التون
Duck, <i>s.</i>	تلاغا tlagha	اوردك
Dull, <i>a.</i> (stupid, silly)	زَقْوَهْ كَوِي zékwéhkôy	دیوانه - احمق
Dumb, <i>a.</i> (mute)	بَزْ گِشِشِ اِبْ { bzey ghish ép }	دلنر
Dung, <i>s.</i>	شِتْ شَوَا shit shoo-á	چوپلك
Dust, <i>s.</i>	شویه shoh-yéh	توز
Duty, <i>s.</i>	تَشِیْپَه tsheepey	بودج
Dwelling, <i>s.</i>	هَادْشِیْ شِیشِ { hadshee shish }	قونق
	هَادْشُو شُوشِ { hādshoo shoosh }	
Dwarf, <i>s.</i>	تَلَهْ تَلَاخْشِ tley tlâkhsh	جوجه
Eat, <i>v.</i>	تَشِیْهَشْت téshésht	یمک
Eagle, <i>s.</i>	بَزُو اَوْشِ bzoo-oosh	قره قوش - قرتال
Ear, <i>s.</i>	طَاهْ قَوْمِ táhkoom	قولاق
Ears, <i>s.</i>	طَاهْ قَوْمِ táhkoom	قولقلر
Early	نَفْرَزُو - نَفِرَزُو néfrézo, néprézo	ارکن
Earth, <i>s.</i>	یَاطْطَا - وَاَهْتَه - یَاطَه yâttâ, wâhtey, yâhtey	طپراق
Earthquake, <i>s.</i>	تَشِرْ غَاَسِیْسِیْ { tsher- ghâseeseey }	زلزله - دترمه
	طَشِیْگُورِ رِیْسِیْ سِیْغَا tshig-wér résee seeghá	
East, <i>s.</i>	هَاشَه hâh-shey	گون طوغوسی

ENGLISH.	CIRCASSIAN.	TURKISH.
Easy, <i>a.</i>	قولای kóláee	قولای
Education, <i>s.</i> (bringing up)	زگوشا وازاغی { zégooshá } wázághee	تربیه
Egg, <i>s.</i>	قانگه - طشانکه kánghey, tshánkey	بهرطه
Eight, <i>a.</i>	یه yee	سکز
Eighteen, <i>a.</i>	پسی گاوی ای psee-kony-ee	اون سکز
Eighty, <i>a.</i>	اوشیطله ôt-shit-ley	سکسن
Eighty-one	اوشیطله زیره ôt-shit-ley zeerey	سکسن بر
Eighty-two	اوشیطله طقوره ôt-shit-ley tkoorey	سکسن ایکی
Eighty-three	اوشیطله شیره ôt-shit-ley sheerey	سکسن اوچ
Eighty-four	اوشیطله بیتله ôt-shit-ley bitley	سکسن دورت
Eighty-five	اوشیطله طپیره ôt-shit-ley tpeyrey	سکسن بش
Eighty-six	اوشیطله شوره ôt-shit-ley shoorey	سکسن التی
Eighty-seven	اوشیطله بلیره ôt-shit-ley bleerey	سکسن یدی
Eighty-eight	اوشیطله پیره ôt-shit-ley yeerey	سکسن سکز
Eighty-nine	اوشیطله غوگوره ôt-shit-ley ghoo-ghoorey	سکسن طوقوز
Eight hundred	سی see	سکز یوز
Eight hundred and one	سی اورا زیرا see ôrá zeerâ	سکز یوز بر

ENGLISH.	CIRCASSIAN.	TURKISH.
Eight thousand	مِینِی meenee	سکز بیک
Elbows, <i>s.</i>	سِیلِیان - لِیَاهِن seeleeân, leeáhn	دیرسک - دیرسک
Eldest brother, <i>s.</i>	سشولط لاغا - سشولط لاغا s'shooltlághá, s'shilt-lághá	اولو قرداش
Eleven, <i>a.</i>	سیکیز seekiz	اون بر
Ell, <i>s.</i>	اندازه éndázé	ارشن - اندازه
Embarrassment, <i>s.</i>	قوہب شہ سِنِر koohb shé séné	هيجيلک
Embrace, <i>v.</i>	آدِپِلِی یشِق áhplee yéshék	قوحتلمق
Emperor, <i>s.</i>	پادشاه padeeshah	چاسار - پادشاه
Empire, <i>s.</i>	تشیہلہ tsheehley	مملکت
Empty, <i>a.</i>	نطشہ net-shey	بوش
Enamoured, <i>a.</i>	صِپی دِشادِسر { tsépee } dsháhsér	عاشق
Encrease, <i>v.</i>	بددہ دوش شو { béddé } dósh shó	چوغلتیق
End, <i>s.</i>	انوقواری - اوایش énókó-âree, ô-ish	نهایت صوت - آخر
Enemy, <i>s.</i>	یدزیشو yédzeeshóo	دشمن
Enough, <i>a.</i> (suffi- cient)	نِسین néhsin	یتشر
Enquire, <i>v.</i> (to ask after)	ماخِسہ ساگوآ { mákhésé } ságúá	حیزالمق
Enter, <i>v.</i> (come in)	ایکوتص aykótz	ایچری
Entire, <i>a.</i> (whole, all, full)	ایزِپِیت eezépit	بتون
Environs, <i>s.</i>	ایدشینا idshinna	طرف - اطراف
Envy, <i>s.</i>	یشگاوا yéshgáwáh	کونی

ENGLISH.	CIRCASSIAN.	TURKISH.
Error, <i>s.</i>	اوغوششا oghôsh-shá	یکس
Eternal	زیپت zéppét	ابدی
Eternity, <i>s.</i>	نیشیه nib-shee-yey	ازلیه
Even, <i>a.</i> (just)	سوغیگا sôgháygá	همان - دوز
Even, <i>a.</i>	اشپد áshped	همان - برابر - بکر
Evening, <i>s.</i>	تشافا tsháhá	احشم
Ever	طخامش دم طه قویط tkhámish-dem-téh-kúyet	هرزمان
Every, <i>a.</i>	پسه اوریت psay-oreek	هربر
Evil, <i>s.</i> (misfortune)	بزه گاه bzeyghághey	فناقی
Evil, <i>a.</i> (ill, bad)	بزاگه bzághey	فنا - کوتن
Exact, <i>a.</i> (punctual, careful)	اوسفادات - اوسوفادات úsúfghádát, úsúpghádát	دقتلو
Examination, <i>s.</i> (trial)	طلم بیزه گوس شخرب گوئه نمطشیریم یو اوب طشی tlem beezey goos shkheyreb gwey nemtsheerem yoh oob tsheee	امتحان
Exchange, <i>v.a.</i>	بوقا bóká	بوزمت
Exchange, <i>s.</i> (barter)	خوش khosh	دکش - طنپه
Excuse, <i>v.</i>	سازغی سیطشو ووشو sázághée sitshó wôshó	عذر دلت
Exercise, <i>s.</i> (practice)	صونب tsooneb	ادمان
Exercise, <i>v.a.</i> (to practise)	زاغاس zághás	تعلیم اتمک

ENGLISH.	CIRCASSIAN.	TURKISH.
Expense, <i>s.</i> (cost, charges)	باشیل تلیپتو bāshil tlip-to	مصرف - خرج
Extinguish, <i>v.a.</i>	تاهدشیش táhdshish	سویندرمک
Eye, <i>s.</i>	نه néh	گوز
Eyebrows, <i>s.</i>	ناه پسه nāh ptsey	قاش
Eyelid, <i>s.</i>	نم قوْصوْر آده nem kótzoor ádey	گوز قباغی
Face, <i>s.</i>	ایهطشوز - ناهپه ihtshooz, nāhpey	چهره - صورت - یوز
Faint, <i>a.</i>	رِسوْغا rébsóghá	یورغن
Fair, <i>s.</i>	پنایر pánáyir	پنایر
Fair, <i>a.</i> (weather)	مَغْدَاشِه mēfédáshey	اجق هوا
Faith, <i>s.</i> (creed)	دین eehmān, دین din	دین - ایمان
Faithful, <i>a.</i>	صِیْهْزَانَش - مَاهْزَادَشِه tzépéhzánsh, záhpeyzádshey	حقیقتلو - صدیق
Faithless, <i>a.</i>	صَاهْزِیْمَر tsáhéy zeemér	حقیقتسز
Fall, <i>s.</i>	یْدِیْشُو yédeesho	دوشش
Fall, <i>v.</i>	وْدُوشِیْنِیْشِط wédúsheenisht	دوشمک
False, <i>a.</i>	مِیْهْسه méhbsé	یلان
Fame, <i>s.</i>	گُوْهْشَاهْ آز goohsháh áz	نام - شان
Family, <i>s.</i>	یِلْ یِسْرَش yil-yihsoosh	اهل عیال
Far, <i>a.</i> (distant)	طِشْهْشِه tsheeshhey	اوزاق
Fast, <i>a.</i> (firm, strong)	سِیْهْته seehtey, پِیْهْته peehtey	قاری
Fat, <i>a.</i>	طِشْهْ tshéh	سمن

ENGLISH.	CIRCASSIAN.	TURKISH.
Fate, <i>s.</i>	ناہسیب náhseeb	راست
Father, <i>s.</i>	سیاط seeyât, تاهت táht	بابا
My father	سیاط seeyât	بابام
Thy father	سیاط ses-yât	بابات
His father	آشیر یاط asheeyér yât	انت باباسی
Our father	سیاطم یاط seeyâtem yât	بابامز
Your father	سیسر سیاط sésyér seeât	باباکز
Their father	یاطیشم یاط yâteeshem yât	انلرت باباسی
Fathers, <i>s.</i>	سیاطیشر seeyâteeshér	بابالر
My fathers	سیاطیشم یارط see-yâteeshem yârt	بابالمز
Thy fathers	سیاطیم یاطیشر seysee-yatim yâteesheer	بابالرت
His fathers	یاطیغیم یاط {yâteeghim yât}	بابالری
Our fathers	سیاطیشیم یاط see-yâteeshim yât	بابالمز
Your fathers	سیاط seeysee-yât	بابالرت
Their fathers	یاطیشیرم یاط yâteesheerem yât	انلرت بابالری
Father-in-law, <i>s.</i>	سی شووبش {see shoowésh}	قاین اتا
Fatherland, <i>s.</i>	ایطشهل eet-sheehl	صلا - وطن
Fault, <i>s.</i>	راغوشاگا rághoshágá	یاکلش
Favour, <i>s.</i>	سہ پیت séhpit	ہایت
Favourable wind	مفس اوندد mēfēs-oondēd	ایام

ENGLISH.	CIRCASSIAN.	TURKISH.
Fear, <i>s.</i> (dread, fright)	ماشطها máhshthá	قورقو
Fear, <i>v.</i> (to be afraid of something)	ياغاشطه yágháshthé	قورقتی
Feel, <i>v.</i> (to be sensible)	صغاعه zghághéh	طویمتی - دویمتی
Feet, <i>s.</i>	طلاقه tláhkey	ایاق
Fellow, <i>s.</i> (a mean person)	أطرل átler	حریت
Fever, <i>s.</i> (ague)	یا طاخوی tákhûy-yá	استما
Few, <i>a.</i> (a small number)	مادهطشه máhtshey	از
Field, <i>s.</i>	بوغودشی búghodshee	تارلا - اوا
Fifteen, <i>a.</i>	پسی کوطف psee-kootf	اون بش
Fifth, <i>a.</i>	طپه tpey	بشنجی
Fifty, <i>a.</i>	سنوک seynook	اللی
Fifty-one	سنوک زیره sey-nook zeerey	اللی بر
Fifty-two	سنوک طقوره { sey-nook } { tkoorey }	اللی ایکی
Fifty-three	سنوک شیره { sey-nook } { sheerey }	اللی اوچ
Fifty-four	سنوک بیطله { sey-nook } { bit-ley }	اللی دورت
Fifty-five	سنوک طیره { sey-nook } { tpeyre }	اللی بش
Fifty-six	سنوک شوره { sey-nook } { shoorey }	اللی الی
Fifty-seven	سنوک بلیره { sey-nook } { bleerey }	اللی یدی
Fifty-eight	سنوک پیره sey-nook yeerey	اللی سکر
Fifty-nine	سنوک غوگوره sey-nook ghooghorey	اللی طوقوز
Fill, <i>v.a.</i>	یزوشون yee-zooshûn	طولدرمتی

ENGLISH.	CIRCASSIAN.	TURKISH.
Find, <i>v.a.</i>	اوغوتینیشٹ <i>ôghoteenisht</i>	بولق
Fine, <i>a.</i> (pure, thin, without mixture)	پسوغا <i>psoghá</i>	اینجہ - اینجہ
Finger, <i>s.</i>	افخاب - انخاب - انخاب <i>efkháb, epkháb, éb-khád</i>	برمتی - پارمتی
Fire, <i>s.</i>	ماہزوا - مآسہ <i>máhzwá, má-asey</i>	آتش - آتش
First, <i>a.</i>	زی <i>zee</i> , هگدت <i>hégdét</i>	هنوز - برنجی
Fish, <i>s.</i>	زشی <i>zeyshee</i> , طصہ <i>tzey</i>	بالتی
Fist, <i>s.</i>	اٹزیم <i>étzim</i>	بمروق
Five, <i>a.</i>	طپہ <i>tpey</i>	بش
Five hundred, <i>a.</i>	طیطف <i>titf</i>	بش یوز
Five hundred and one, <i>a.</i>	{ <i>titf ôrà</i> } طیطف اورا زیر <i>zeerá</i>	بش یوز بر
Five thousand, <i>a.</i>	مینوٹپ <i>meenootp</i>	بش بیٹ
Flag, <i>s.</i>	براق <i>brák</i>	بیراق
Flat, <i>s.</i> (a level)	طلغوانشہ <i>tléghûánshe</i>	دوز
Flask, <i>s.</i> (flagon, bottle)	آفکو <i>áfku</i> , آپکو <i>ápkû</i>	شیشہ
Flee, <i>v.n.</i> (to fly, to run from danger)	زغابیطلہ <i>zég'hábilidé</i>	قاچمتی
Fleet, <i>s.</i>	قاخازیق <i>kâ-khâ-zik</i>	رونامہ
Floor, <i>s.</i>	دشوگ <i>dshûg</i>	زمین - یر
Flour, <i>s.</i> (the fine part of ground wheat)	ہادشیگا <i>hád'sheegá</i>	اون
Flower, <i>s.</i>	سوریکہ <i>sóréké</i>	چتی
Foam, <i>s.</i>	رطخو باغہ <i>ret-khoo bághey</i>	کوپک

ENGLISH.	CIRCASSIAN.	TURKISH.
Four, <i>a.</i>	طَه tley	دورت
Fourteen, <i>a.</i>	پسیکوتل psee-kootl	اون دورت
Fourth, <i>a.</i>	طَه tley	دورد نجی
Forty, <i>a.</i>	اوشیطق ôt-shitk	قرق
Forty-one	اوشیطق زیره { ôt-shitk } zeerey	قرق بر
Forty-two	اوشیطق طقوره { ôt-shitk } tkoorey	قرق ایکی
Forty-three	اوشیطق شیره { ôt-shitk } sheerey	قرق اوچ
Forty-four	اوشیطق بیطله { ôt-shitk } bitley	قرق دورت
Forty-five	اوشیطق طیره { ôt-shitk } tpeyre	قرق بش
Forty-six	اوشیطق شوره { ôt-shitk } shoorey	قرق التی
Forty-seven	اوشیطق بلیره { ôt-shitk } bleerey	قرق یدی
Forty-eight	اوشیطق پیره { ôt-shitk } yeerey	قرق سکر
Forty-nine	اوشیطق غوگوره ôt-shitk ghooghoorey	قرق طوقوز
Four hundred	سیطل sitl	دورت یوز
Four hundred and one	سیطل اورا زیره sitl ôrá zeerâ	دورت یوز بر
Four thousand	مینوطل meenootl	دورت بیك
Fowl, <i>s.</i> (a hen)	کاتته kâttéy	طاوق - تاوق
Free, <i>a.</i>	ازاد آزاد ázâd-eezôh	ازاد
Fresh, <i>a.</i> (brisk, vigorous)	نیشیشا nib-sheeshá	تازه
Fresh butter, <i>s.</i>	طخو tkhoo	تره یاغی
Friday, <i>s.</i>	پرسکه کوهشه { péréské } kúhshé	جمعا کونی

[illegible]

ENGLISH.	CIRCASSIAN.	TURKISH.
Garlick, <i>s.</i>	بیشنف bishnef	صارمساق
Garrison troops, <i>s.</i>	رطی سینیشٹ { reytee seenisht }	اوترق
Gate, <i>s.</i>	طشه tshey	قبو
Gender, <i>s.</i> (race)	مطلّوی ایدشی نمشو métlouy eedshee nemshoo	جنس - قسم
Generally, <i>adv.</i>	یه خا yeykhá	کوتری
Genus, <i>s.</i> (sort, kind, species)	طلّوی اوش tlouy-ûsh	صوی - جنس
German, <i>s.</i>	نمچیره فاتوم کای که nemtsheereh fákûm kikey (like i in "bind")	نمچه
German, <i>a.</i>	نمچه جه nem-tsheedjey	نمچه جه
Gift, <i>s.</i>	میدیه mee-yé-té	ویرکو
Girl, <i>s.</i>	پساهسه psáhséy	قز
Give, <i>v.</i>	یتّه yéttéh	ویرمک
Glad, <i>a.</i> (joyful)	سیدشاز sidsház	حسنود
Glass, <i>s.</i>	آبکو ábkoo	شیشه - قدح
Gnat, <i>s.</i>	بادزه bádzey	سکک
Go, <i>v.</i>	یاگو yágo, ماگو mágo	کتمک
Goat, <i>s.</i>	تشننه tshen-ney	کچی
God, <i>s.</i>	پخاه pkháh	الله - تکرّی - خدا
God (Creator of the Universe)	طهادی که غاسو سوریک t'hádee keyghâso soreek	الله خالق الموجودات
Godfather, <i>s.</i>	تله کارقاکش tlékarkághésh	صاعدج
Going, <i>s.</i> (walk)	ماگوا magoo-áh	کیدش

ENGLISH.	CIRCASSIAN.	TURKISH.
Gold, <i>s.</i>	دیز diz, دیش dish	التون
Good, <i>a., pos. deg.</i>	شوییه - شودت souy-yey, shoodet سهودت s-hoodét	ایو - خوش
Goodness, <i>s.</i>	شوساغا shooságha	ایولک
Goods, <i>s.</i> (merchandise)	شَهْکَه shéhkey, لیم lim	مال - متاع
Goose, <i>s.</i>	قاز káz	قاز
Grace, <i>s.</i> (favour)	نَویشت خاگاشت nowsht khâgásht	لطف
Grain, <i>s.</i> (corn)	کوطصه kotzey	بغداى
Grandfather, <i>s.</i>	پسیا پیش psee-yátsh	دده
Grandmother, <i>s.</i>	سیانووش see-yánoosh	بیوک انا
Grape, <i>s.</i>	ساناهش sánáhsh	اوزم
Grateful, <i>a.</i>	ششو صغاگو ششو طله او sh-shoo zghagoo sh-shoo tley-ô	ایلك بلور
Gratis, <i>ad.</i>	{ نافیلو روخووا } nafeeloo rókhoo-á	نافله - بادهوا
Grease, <i>s.</i>	تخوگوش tkhógósh	صاری یاغ
Greasy, <i>a.</i>	طشه tshéh	سمز
Great, <i>a., pos. deg.</i>	اسودت - باهش âsoodet, bâhsh شهودت shoodét	بیوک
Greater, <i>comp. deg.</i>	{ باش شهوده } bâsh shoodédey	دحی بیوک
Great-grandfather	شیاده طم یاده طی see-yáhtem yâhtee	دده نك باباسی

ENGLISH.	CIRCASSIAN.	TURKISH.
Great-grandmother	سِهِنْشَا اِيَهْسَزَا {seehz-shá eehs-zâ}	بيوك والدة نك اناسى
Green, <i>a.</i>	سَخَانْتَه shkhántey	يشيل
Greet, <i>v.</i>	سَلَام سِيَهْطِيْش {selám spéhtish}	سلام
Grey, <i>a.</i> (hoary)	وَاهْشْوَه wáhshwey	قر - كوك
Ground, <i>s.</i> (bot- tom, foundation)	زِيْط zéppét	تمل - اصل - ديب - محله
Grudge, <i>s.</i>	تِلُوْغِيْ اِيَهْزَه tlohghée-eehzey	غرض - كين
Guest, <i>s.</i> (customer, stranger)	خَادْشَه khádshe	مسافر - مشتری
Gulf, <i>s.</i>	طِيْشِيْلِيْلَاْغَا {teesheeley- plaǵhá}	كورفرز
Gunpowder, <i>s.</i>	شِهْنِر sheyner	باروت
Hail, <i>s.</i>	سَخَاْزِيْ - يِهْز s'kháhze, yeehz	دولو - طولو
Hair, <i>s.</i>	شَاْطْصَه - سَخَاْطْسِيْ shátzey, s-kháhhtsee	صاج - قل - توى
Half, <i>s.</i>	نُوْهْكَ noohká	يارم
Half-an-hour	سَاعَتْ نُوْكَ sâ-ât nok	يارم ساعت
Half moon	مَاسِيْ نُوْكَ másee nok	يارم اى
Hand, <i>s.</i>	اِيْغْ öyg, اِيْ ey The او or ö is pronounced as the و in the Turkish word بورك, or as the eu in the French word "peur."	ال
Hand, <i>v.</i> (to de- liver)	سَهْلَوَاتْ قَاخُوْش sey-loo-ât-kákhoosh	مراسله

ENGLISH.	CIRCASSIAN.	TURKISH.
Handicraft, <i>s.</i>	اوپخزان ohpeekhzán	صنعت - كچمه
Handkerchief, <i>s.</i>	أَطْلَش átletsh	ياغلق
Hard, <i>a.</i>	شافه - شابه - قَطُو sháfé, shápey, keytoo	سرت - قتی
Hatred, <i>s.</i>	سیدیه - سیدشازسپ sípyeeh, síd-sház sép	بغض - دشمنلك
Haughtiness, <i>s.</i>	بوصویدیش ویده گوه شا روخونب bótsoopish weedygooshá rokhooneb	نفرت کین فضولتق
Have, <i>v.</i>	روخون rokhoon	اولتق
He, she, it, <i>nom.</i>	سیدشا seeshá	اول - او
He, <i>pro.</i>	خو khû	او - اول
Head, <i>s.</i>	تَشَخَا - یوکوتش فماتر tshkhá, yúkotsh feymâter شخا sh'khá (or sh'khâh)	باش
Heal, <i>v.</i>	داه شو زوغا dahshoo-zoghá	ایو ایتهمک
Healing, <i>a.</i>	طلوش اوغا tloosh-ôgha	شفالو
Hear, <i>v.</i>	یهدو yaydôh	اشتمک
Hearing, <i>s.</i>	آغور اولدی تلسر روخو âghor oldee tleyser rookhó	قوت سامعه
Hearken, <i>v.</i>	یهدو yaydôh	دکلمک
Heart, <i>s.</i>	اگ eg, گه ghey	یورک
Hearth, <i>s.</i>	اجاق ádják	اوجاق
Heat, <i>s.</i>	فاه به fâh-bey	استیجاق
Heaven, <i>s.</i>	وأس شوہی - واهسه wâs shoohey, wâhsey	کوک - گوگت - گوگلر

ENGLISH.	CIRCASSIAN.	TURKISH.
Heavy, <i>a.</i>	زاها - واطوی به zááhá, wáh-tow'y-yey { woo-touy- } واطوی غوکی { ghoo-kee }	یوغن - اغر - کوچ
Hedge, <i>s.</i>	شاخال shâkhâl	چالی - چت
Height, <i>s.</i> (altitude)	اتتاغagh attâghâgh	یوکسکک
Heir, <i>s.</i> (inheritor)	ایطشني شرمیش ایپشطش itshêni-shérmish ihshtésh	وارث - متراخور
Hell, <i>s.</i>	دشههنم - اراری dshehennem, ârâree	جهنم
Help, <i>s.</i> (assistance)	سیه پویا seeyey pooyâh	یاردم
Herb, <i>s.</i>	اوتسه oohtzey	اوت
Here, <i>ad.</i>	مهدهشه méhdéhshey	بونده
Hermaphrodite, (androgynus)	اوگوبزی اگی خو oogoobzee eygheekhó	هم ارکک - هم دیشی - خنثی
Hide, <i>s.</i> (skin)	شه shéh	دری
Hide, <i>v.</i> (to conceal)	غاداشل ghad-éshl	صقلمق
Hideous, <i>a.</i>	ای eye-ee	هیبتلو
High, <i>a.</i>	اطا - آطهادت atta, ât-hâ-det	یوکسک
Hill, <i>s.</i>	تاگزیباغا tághez-yághá	بایردپه
Him, <i>pro., acc.</i>	آره ârey	انی
To him, <i>dat.</i>	اوشیر ôshyer	اکا
Himself, herself, itself, <i>nom. case</i>	سره séréy	گندو
His, <i>pron.</i>	آشیر ashee-yer	انک

ENGLISH.	CIRCASSIAN.	TURKISH.
History, <i>s.</i> (story)	گوشا gooshá	حكايت
Hither, <i>ad.</i>	مدشه maydayshay	بونده
Hold, <i>v.</i>	اوهبيط oohbeet	طوتمق
Hole, <i>s.</i>	اوغان oghan	دلك
Hollow, <i>a.</i>	اوغان oghán	اويق
Holy, <i>a.</i>	بواز شوا boáz shooá	مقدس
Holy-day, <i>s.</i>	بيرام افتي byram áftee	عيد - يورتي گون - بيرام
Honey, <i>s.</i>	طوزا شوغو - شوي او tooza shooghoo, shouy-oo سشوي او s'shou-oo	بال
Honour, <i>s.</i>	بوز صفير صفه قاهبز boz-sfiz-seffe-kahbz	عرض - اعتبار
Honour, <i>v.a.</i>	شوفه بزمه شوهو shúhfébmé shúhú	اعتبار اتمك
Hoop, <i>s.</i>	شي ايفيش - شي ايپيش shuy eefish, shuy eepish	چنبر
Horse, <i>s.</i>	شه shey	آت
Horse-soldier, <i>s.</i>	شهودزه shoo-hoo-dzey	اتلو سپاه
Host, <i>s.</i>	{ shoátee } شواني زيشره { zeeshére }	ميخانه جي
Hot, <i>a.</i>	پابه páhbey	اسي - استجق
Hour, <i>s.</i>	سي ساهات see sâhât	بر ساعت
House, <i>s.</i>	اوهنه - وانه oohney, woo-ney	او
Houses, <i>s.</i>	وانه شر woo-ney-shér	اولر

ENGLISH.	CIRCASSIAN.	TURKISH.
How, <i>ad.</i> (in what manner)	سیدو شیط seedoo shit	ناصل
However, <i>ad.</i> (notwithstanding)	سیدو seedóh	لكن
How much	یطشاهش yet sháhsh	قاچ
Humble, <i>a.</i>	قطشی ket-shee	الچق
Humour, <i>s.</i>	کیف kehf	کیف
Hundred, <i>a.</i>	خوشد khôshéd	یوز
Hundred and one	خوشد سیره زیر khôshéd seerá zeerâ	یوز بر
Hundred and two	خوشد سیرآت اورا khôshéd seerât ora	یوز ایکی
Hundred and three	خوشد سیرا شیرا khôshéd seerá sheerá	یوز اوچ
Hundred and four	خوشد سیرا طلورا khôshéd seerá tloorâ	یوز دورت
Hundred and five	خوشد سیرا طیره khôshéd seerá tpeyrey	یوز بش
Hundred and six	خوشد سیرا شوره khôshéd seerá shoorey	یوز التی
Hundred and seven	خوشد سیرا بلیره khôshéd seerá bleerey	یوز یدی
Hundred and eight	خوشد سیرا ییره khôshéd seerá yeerey	یوز سکر
Hundred and nine	خوشد سیرا غوگوره khôshéd seerá ghooghoorey	یوز طوقوز
Hunger, <i>s.</i>	نهدشی neydshee	اجلق
Hungry, <i>a.</i>	نهدشی neydshee	آج

ENGLISH.	CIRCASSIAN.	TURKISH.
Husband, <i>s.</i>	تِلِي يِه tlee-yéh, يِل yil	قوجه - ارکک - زوج - اهل
Husband's brother's wife	سوز tshee-yeey sūz	گورمجه
I, <i>pers. pro.</i>	سَرِد sayray	بن
I myself	سَرِي seyree	گندوم
Ice, <i>s.</i>	مِلِيلِي mil-lee, مِلِل millel	بوز
Idea, <i>s.</i> (fancy)	سَهْغُوب séhgúb	فكر
Idle, <i>a.</i>	سَخَارُوَا skhárwa	بوش - حيلاز
Idol, <i>s.</i>	اَزْدْجَاهب ézdjahb	بت
If, <i>conj.</i>	زِپِيت zéppet	اكر
Ignorant, <i>a.</i>	دَشَاهِيلِه dsháeeley	جاهل
Ill, <i>a.</i>	زَوِغْت zweg	خسته
Illness, <i>s.</i>	اَوَزِيشِل oozeeshell	علت
Imagination, <i>s.</i>	سَلُوغَاغ slóghagh	خيال
Imitate, <i>v.</i>	زِيَاپِرُو zeeápéhro	بكرتمك
Important, <i>a.</i>	طَشِيطْلِيش - اَوِپُو tshitlish, oppoo	مهم
In, <i>ad.</i> (denoting immediate entrance, as "come in")	اِدْكُوطْص ehkôtz	ايچري
Inclination, <i>s.</i>	بُوشُويْطَلَاغُو boshooyetlağho	ميل
Injure, <i>v. a.</i>	شِغُورْسَهْن shigursehn	ازارلق - بتورمك
Ink, <i>s.</i>	مِرْكَب merkeb	مركب
Inn, <i>s.</i> (hotel)	شَوَاتَر زِدِشِيرَا تَرَر shóátez zdeesheeráh térér	مېخانه

ENGLISH.	CIRCASSIAN.	TURKISH.
Inspector, <i>s.</i>	زِپِپِٹ zep-pit	متولی
Instead, <i>ad.</i>	پاہشہ páhshey	یرینہ
Instruction, <i>s.</i>	اوسسا غاسسہ oossá ghássey	درس
Intention, <i>s.</i>	نیہیت آہسو niéhét áhssû	نیت
Intercourse, <i>s.</i>	غاز مو گونہ {gház mo} {gónney}	طواف
Interest, <i>s.</i>	کراہشہ keerábshey	کرا
Interpreter, <i>s.</i>	تیلماش tilmásh	ترجمان
Investigate, <i>v.</i>	زِدِدِہ کوشااش {zeydey-} {goo-shá-ásh}	تفتیش ایتمک
Iron, <i>s.</i>	غوٹشہ ghootshey	دہر
Island, <i>s.</i>	کوسخا - کوسرا koos-khá, koosra	اطہ
Janissary, <i>s.</i>	یَنشیریش yen-shee-resch	یگی چری
Jejune, <i>a.</i> (empty)	گوہنتش goohnetsh	اچ قرنہ
Jest, <i>s.</i>	سیمخکویا sémekh-kooyáh	شقا
Jew, <i>s.</i>	یاهود yáhood	یہود
Joke, <i>s.</i> (sport, jest)	سامکو sámekó	شقہ
Joy, <i>s.</i> (joyfulness, pleasure)	مِکوزوہ megúzweh	سونج
Judge, <i>s.</i>	طیکادہ teekadéy	قاضی
Judicious, <i>a.</i> (prudent)	گورزائو goorzoo	عقللو
Juice, <i>s.</i> (sap in vegetables)	پسی psee	صو
Jump, <i>v.</i>	مَپسگہ mápsghéy	صچرامق
Just, <i>a.</i>	زاهندشہ záhndshé	حق - طوغری

ENGLISH.	CIRCASSIAN.	TURKISH.
Justice, <i>s.</i>	شرات sherát	شریعت
Keep, <i>v.a.</i>	مِگِیْکِی meghee-kee	الی قومق
Kill, <i>v.a.</i>	اوایککه oo-ikkéy	اولدرمک
Kind, <i>a.</i>	طلوی اوش tlonyúsh	جنس
King, <i>s.</i>	پشی pahee	شاه
Kiss, <i>s.</i>	رَبَهْ اوهن rébéooohn	بوسا
Knee, <i>s.</i>	طَلْگَوَانْشَه tleygúánshey	دیز
Knees, <i>s.</i>	طَلْیَبَانْدَشَه tleebándshey	دیز
Knife, <i>s.</i>	سوزی soozee	بچاق
Know, <i>v.</i>	صشاغا - سَخَانِر z'shaghá, skhánér	بلمک - طانمق
Knowledge, <i>s.</i>	اتلابس etlábs	علم
Known, <i>past part.</i>	بوشو búshú	بللو - اشنا
Known, <i>a. (celebrated)</i>	سقا soohka	معلوم
Labour, <i>s.</i>	اوهپ ohp	ایش
Labourer, <i>s.</i>	مِهْ شاق meyshák	چفتچی
Lamb, <i>s.</i>	سیدل see-nel	قوزی اتی
Lame, <i>a.</i>	طلاشه tlásheshey	طوپال
Land, <i>s. (country)</i>	طشیلله tshilléh	ولایت
Language, <i>s.</i>	بزگت bzegh	دل - لسان
Last, <i>a.</i>	اوایهش ú-fah	صوک
Late, <i>ad.</i>	دلّقی dleykee	کیچ

ENGLISH.	CIRCASSIAN.	TURKISH.
Late, <i>a.</i> (deceased)	تلاغا tlághá	مرحوم
Laugh, <i>v.</i>	ويگوزه weegoozay	كولك
Laughter, <i>s.</i>	گوزشوده gooz-shwéy	گوله
Lavish, <i>v.</i>	راشوغا rashóghá	چوروتك
Law, <i>s.</i> (rule)	تلو از tloh áz	قانون - شرعى
Lay, <i>v.</i>	يهل yeehl	قومق
Lead, <i>s.</i>	پساشى psáshee	قورشن
Leaf, <i>s.</i>	دشاس dsháss	يپراق
Learn, <i>v.</i>	غاسسا ghássa	اوكرنك
Leather, <i>s.</i>	شوده shooway	درى
Leave, <i>v.</i>	شينيش sheeneyhsh	براقق
Left, <i>a.</i>	سمك semék	صول
Lend, <i>v.</i>	{ khápoozh } خاپوهز طوى آه { touyáh }	اودونج - ايرتى ويرمك
Lent, <i>s.</i> (fasting)	پريز - يوى بيطه péhriz, yooy-bitté	پرهيز
Letter, <i>s.</i>	تشيل tshíl	مكتوب
Letter, <i>s.</i> (in the alphabet)	ستيشوغا stishôgha	يازى حرف
Liberal, <i>a.</i> (generous)	اهزه áhzéh	جومرد
Lid, <i>s.</i>	شخاطاپ shkhátáp	قپاق
Lie, <i>v.</i> (to tell an untruth)	پسه اغا pséy-ágá	يلان سويلمك
Life, <i>s.</i>	نيووش nivsh	عمر

ENGLISH.	CIRCASSIAN.	TURKISH.
Lift, v. (to heave)	اَتَهْ éttey	قالدمق
Light, s. (a spark of fire)	لَهْپَهْپَهْ leyhpney	اشق - ایدین
Light, s. (clearness)	نَهْ nef-ney	ایدنلق
Light, a. (not heavy)	پَسِندَشَه psindshey	یَدینی
Light, v. (to kindle)	غَاسَدَه ghásdey	یَقمق
Lightning, s.	شِبِلَه shibley	یَلدرم
Like, a. (resembling)	بَدَد دَه رَاطو پَشِخو روخو béddé deráto pshikho rókho	گَلِی چِپان
Limb, s.	فَه مَاتَشَدَه feymáhtshdey	عَضو
Limbs, s. (members of a society)	طَلوی اَوَزِرِهَس tlouy oozerehs	اعضا
Line, s.	اَوغون oghoon	صِرا
Linen, s.	مَه غُوطَشَر meyghootsher	چِماشور
Lip, s.	اَوْبَزَه oobzey	طُوداق
Lips, s.	اَوکُوف آری o-koof-áree	دُوداق
List, s.	تَشُوهْل زَا اَشو tshúhl zaáshó	قَایمه
Little, a.	صُوق - صِیق - طُصِیگُودَت tzook, tzick, tseegoodet	کُوجق
Little, a. (insignificant, unimportant)	گُواد شِیَاِمِی { guád shee-immee }	مَحلسز - جَزْی
Live, v.	اَغَاَزِین ágházin	یَشامق
Living, part. a.	پَسَاگَا psághá	صَاغ
Load, s. (burden, charge)	یَهْتَشَه yeehtshey	یُوق
Lock, v.	وُوطْکِیْبَز wootkeebz	اَنختر

ENGLISH.	CIRCASSIAN.	TURKISH.
Long, <i>a.</i>	كاخا - قاهدات kákhá, káhâdet	اوزون
Look, <i>v.</i> (to observe)	سهطلو sehtlo	بمقی
Look at me! <i>interj.</i>	مِداق سِپِل {meydák sep-peyl}	بكا بقى
Look on, <i>v.</i>	سِه ايرشه seyeer-shey	سيرايتهم
Look up, <i>v.</i>	سیده فلپانشط sseedayflee-énsht	صاولقى - مقید اولماق
Looking-glass, <i>s.</i>	اوغورق ohghoork	آینه
Loose, <i>a.</i> (slack)	طاسخ táskh	كوشك
Lose, <i>v.</i>	اوى قیاده ouy-keeyá-déh	غیب ایتهم
Loss, <i>s.</i>	زارار zarár	ضرر - زیان
Loud, <i>a.</i>	طلاغو tlághoo	كوره
Love, <i>s.</i>	بوزدشاز bozdsház	سوكو - محبت
Love, <i>v.</i>	سید شاز sid sház	سومت
Low, <i>a.</i> (inferior, ignoble)	غاسپا هادت gháspá hâdet	الچق
Low, <i>a.</i> (not high)	اششه esh-shey	اشاغی
Luck, <i>s.</i> (fortune, happiness)	ناسب nâseb	بحت طالع
Lukewarm, <i>a.</i>	واهبه wáhbey	ایلچق
Mad, <i>a.</i>	زه قاه تو - زق وای که zeykákókóh, zékwái-key	قاچق - دلی
Maid, <i>s.</i>	طله دیموق پساس ده tley-deymook psás-dey	بکر
Make, <i>v.</i>	سوغا sogha	یایمقی

ENGLISH.	CIRCASSIAN.	TURKISH.
Man, <i>s.</i>	طَصِيفَه - طَصِيپَه - زَفَفَه tsiffey, tseepéh, zéffey	ادم - آدم - ار
Manifold, <i>a.</i>	طلوی ایش طلی ایش tlouy-ish tlee-ish	دورلو دورلو
Manly, <i>a.</i>	تلهدی tleeded	ارکل - مذکر
Manner, <i>s.</i>	گوْبْزَه goobzey	دورلو - عقلو
Mariner's compass	قابلا مَادَما káblá-máhmá	بوصوله
Market, <i>s.</i>	بْزَر beyzeyr	بْزَر
Marriage, <i>s.</i>	پشاهسی قاهت شاهاب pshahsi-káht-sháháb	اولمه
Married woman, <i>s.</i>	تله یه سوس tley-yey-soos	اولو عورت
Mass, <i>s.</i>	یارمالیک yármálik	قداس
Mast, <i>s.</i>	کَاخَانِیز kákháneez	درک
Master, <i>s.</i>	سَیْزِی آزا seyzee ázá	استا خواجه
Master, <i>s.</i> (lord)	پْشَه pshay	اغا
Maternal uncle	زِیَانِش zeeyánesh	دایی
Matter, <i>s.</i> (affair, thing)	کوپپو koppoo	شی - مصلحت
Mature, <i>a.</i>	رُخْوَا rokhou-á	اولش
Me (to), <i>dat. case</i>	سَیْسِی seysee	بْکَا
Meadow, <i>s.</i>	مُوقْشَه mókshey	چایر
Meagre, <i>s.</i>	طَامِشْکَه tamishkey	ضعیف
Meal, <i>s.</i>	اوی اوهش ouy-ooohsh	طبخه
Mean, <i>v.</i> (to think)	اَهْرُوط شَاوْه ahrot sházóh	صنق

ENGLISH.	CIRCASSIAN.	TURKISH.
Measure, <i>v.</i>	صشوغا ts-shôghá	اولچمك
Measure, <i>s.</i>	شاهبڭ sháhbkh	اولچو
Meat, <i>s.</i>	له ley, لي lee	ات
Meet, <i>v.</i>	شوزراوگوت shoozer-ôgôt	بولشمتق
Mellow, <i>a.</i> (tender boiled)	طشابه — سشابه tshábey, s'shahbey	يوشماق
Melon, <i>s.</i>	ناهش nahsh	قاون
Melt, <i>v.</i>	شہ پور روخوآ {shey poor} {rokhoo-á}	يوف اولقى
Men, <i>nom. case, pl.</i>	طصپيشر tseepey shér	آدملر
Merchant, <i>s.</i>	دطشوا detshoo-á	بازركان
Merchant-ship, <i>s.</i>	دطشوڭا détshookhá	بازارگان گى
Merit, <i>s.</i>	سببو فڭو — سببو پڭو sébéboo-feykhoo, sêbéboo- peykhoo	اجر
Merry, <i>a.</i> (cheer- ful)	بوز سپايوا boz seypáyoo-á	شان
Midday, <i>s.</i>	شيگا اوم يوه {sheeghá} {oom yoo}	اويله — اويله وقتى
Middle, <i>s.</i> (inter- val, medium)	اگو زويك eygo zoug	ارا — اورتا
Middle, <i>s.</i> (centre)	گوزہ گوارارو goozey guárâroo	اورته
Midnight, <i>s.</i>	شششوق — شششوق sheyshnock, sh'khéshnock	يارى کيجہ
Mien, <i>s.</i> (look, countenance)	اش ésh	چہرہ
Mild, <i>a.</i>	شاهبہ — ساهبہ sháhbey, sáhbey	مظلوم — ملايم

ENGLISH.	CIRCASSIAN.	TURKISH.
Mile, <i>s.</i>	میل mil	میل
Milk, <i>s.</i>	شَهْزَنَنی - شاد - شَهْزَن shey-sénnee, sháh, shey-zen	سود
Mindedness, <i>s.</i> (in- clination)	بوخاترِیه bokhatree-yeh	خاطر - کوکل
Mine, <i>s.</i>	شِیْطَوِیْش بوزشَه sheetlounyish bozshey	لغم معدن
Minute, <i>s.</i>	زداکا zdáká	دقیقه
Miracle, <i>s.</i>	بو دادشَه boh dáhshey	معجزات
Mistress, <i>s.</i>	بوزی شاز boh-zee-sház	یاوقلو - معشوقه
Mix, <i>v.</i>	زدهایشا zeyeesha	قرشترمق
Moderate, <i>a.</i>	شوغا shógha	اولچولو
Moiety, <i>s.</i>	انوهق aynoohek	یاری - نصف
Moist, <i>a.</i> (wet, damp)	سابه sábéh	نم
Mole, <i>s.</i>	سیشخال sish-khál	دگرمس
Monday, <i>s.</i>	بیللیفه - بیللیفه billifé, billipé	پازار ارتسی
Money, <i>s.</i>	پاره párey	اقچه
Month, <i>s.</i>	مادزه - ماسی máhzey, máhsee	آی - ماه
Moon, <i>s.</i>	ماآتھی mǎ-áthee زده سازده واشووشه zeysáhzey wáshoomshey	ای - قمر
Moonlight, <i>s.</i>	مِهْزَادُووه meyzáhwey	ماهتاب
More, <i>a.</i>	بِدْ bedded	زیاده

ENGLISH.	CIRCASSIAN.	TURKISH.
More beautiful, <i>comp. deg.</i>	دەشەدەو داشە deysheydeydo dâhshey	گوزلرک
More humble, <i>comp. deg.</i>	بۆکەشەدە بۆکەد-شە-دەت bôkéd-shey-det	الچقرق
Morning, <i>s.</i>	داغام - بیکى شەکو روخوآ dâghâm, yeekee shekoo rokhoo-â	کون طوغیسی - صبح
	نەفە ney-fey	
Morrow, <i>s.</i>	یااوش yáhoosh	یارین
Most, <i>a.</i>	شەباغا - شەقادت shâbgha, seykáhdét	اڭ چوق - غایت
Most frequently	{ kheezoh } خیزو خیزو { kheezoh }	صق صق
Moth, <i>s.</i>	هابلو hábloo	کوهه
Mother, <i>s.</i>	تەان teeán, یان yán	انا
Mother-in-law, <i>s.</i>	سە شووآش see shooásh	قاین انا
Mountain, <i>s.</i>	مەزى meyzee	طاغ
Mouse, <i>s.</i>	دەشەى صو deyshee tsoo	فندق - صچانی
Mouth, <i>s.</i>	شە shey	اغز
Much, <i>ad.</i>	بەددە bédéd	چوق
Muddy, <i>a.</i> (troubled)	شەرخ shérkh	بولانق
Multitude, <i>s.</i>	بەددە beydéd	چوقلق
Murder, <i>v.</i>	اوهه oohkey	اولدرمک
Music, <i>s.</i>	پشیننا pshinnáh	چالغی
Musket, <i>s.</i> (wea- pon, arms)	اهشە âhshey	سلاح

ENGLISH.	CIRCASSIAN.	TURKISH.
Mustaches, <i>s.</i>	پادشه - بيق pádshey, beeyick	بيق
Mutton, <i>s.</i>	مهليل mey-lil	قيون اتي
Nail, <i>s.</i> (on fingers and toes)	غوت شوغون - طلبزان ghootshooghoon, tleb-zán	طرنق
Naked, <i>a.</i>	پساده psáhney	چپلاق
Nakedness, <i>s.</i>	سوگيدها sooghid'há	عار - اوتامه
Name, <i>s.</i>	صا tsáh	اد - اسم
Name, <i>v.</i>	پتسه قا ووا ptsey ká wáh	ارينى سويلمك
Namely, <i>ad.</i>	اگه ayghey	يعنى
Narrow, <i>a.</i>	زeshoo zey-shoo	طار
Nature, <i>s.</i>	شندد shéndéd	طبيعت
Navel, <i>s.</i>	نېبينش - نېزابصى neebinsh, neezábtsee	كوبك
Near, <i>a.</i>	تلاغا tlághá	يقين
Necessary, <i>a.</i> (needful)	تپيه teepey	لازم
Neck, <i>s.</i> (the nape of the neck)	اددى - زمر - پاومه eddee, zeymer, páooméy	اكسه
Neck, <i>s.</i> (wind-pipe, throat)	پساده طاق psáhták	بوغاز - بوين
Neck, <i>s.</i> (stub-bornness)	دماشق dmáhsheck	بويون
Need, <i>s.</i> (necessity)	پاهايه páháyey	حاجت
Needle, <i>s.</i>	مادستا máhstá	اكنه
Needle-merchant, <i>s.</i>	ماسداش másdášh	اكنه جى
Neighbour, <i>s.</i>	توغنو toghno	قوكشو

ENGLISH.	CIRCASSIAN.	TURKISH.
Neither—nor, <i>conj.</i>	سیدیت — سیدیم seedit—seedem	نه — نه
Nephew, <i>s.</i>	تِپْخُورَل teepkhôrel	طورن
Never, <i>ad.</i>	نِیْبِشِیْگِه neebaheeghey	هیچ برکَرَه
New, <i>a.</i>	سُوْهْ دِط — طَشْرِیْطِش sooh-det, tsheyritsh	یْکِی
News, <i>s.</i>	خَابَار khábár	خبر
Newspaper, <i>s.</i>	سِیدِی خَابَرِشِی seede khâbershee	غازتا — خبر
Night, <i>s.</i>	کَهْ شَه — طَشْهْ طَشِی kayshey, tsheytshée	کُچْه
Nine, <i>a.</i>	بُوْگُو booghoo	طوقوز
Nineteen, <i>a.</i>	پِسِی قُو psee-koo	اون طوقوز
Ninety, <i>a.</i>	اُوْگُوْغُوْبِیْ δ-goo-ghoob-ghée	طوقسن
Ninety-two, <i>a.</i>	اُوْگُوْغُوْبِیْ طَقُوْرَه δ-goo-ghoob-ghée tkoorey	طوقسن اِیْکِی
Ninety-three, <i>a.</i>	اُوْگُوْغُوْبِیْ شِیْرَه δ-goo-ghoob-ghée sheerey	طوقسن اوچ
Ninety-four, <i>a.</i>	اُوْگُوْغُوْبِیْ بِیْطْلَه δ-goo-ghoob-ghée beetley	طوقسن دُورْت
Ninety-five, <i>a.</i>	اُوْگُوْغُوْبِیْ طِیْرَه δ-goo-ghoob-ghée tpeyrey	طوقسن بَش
Ninety-six, <i>a.</i>	اُوْگُوْغُوْبِیْ شُوْرَه δ-goo-ghoob-ghée shoorey	طوقسن اَلْتِی
Ninety-seven, <i>a.</i>	اُوْگُوْغُوْبِیْ بَلِیْرَه δ-goo-ghoob-ghée bleerey	طوقسن یْدِی
Ninety-eight, <i>a.</i>	اُوْگُوْغُوْبِیْ یِیْرَه δ-goo-ghoob-ghée yeerey	طوقسن سَکَر
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ENGLISH.	CIRCASSIAN.	TURKISH.
Ninety-nine, <i>a.</i>	اوگووغبی غوگورا ô-goo-ghoob-ghée ghoo-goorá	طوقسن طوقوز
Nine hundred, <i>a.</i>	سیدو seeboo	طوقوز یوز
Nine hundred and one, <i>a.</i>	سیدو اورا زیر { seeboo órá } zeerá	طوقوز یوز بر
Nine thousand, <i>a.</i>	میندیبوخ meeneebookh	طوقوز بیک
Noble, <i>a.</i>	بوہت طلوی مود شوز boht tlony mood shooz	صوی زاده
Nobody, <i>pron.</i> (none)	آریشٹ áreeshet	هیچ کسه
Nobody, <i>s.</i>	سیتی شی اپ sik shee ep	هیچ
Noon, <i>s.</i>	تشیغال tsheyghál	اویله
Nose, <i>s.</i>	په pey	بورون
Not, <i>ad.</i>	شگب shghéb	یوق
Note, <i>s.</i> (ticket, billet)	تشی طی زی tshee tlee zee	تذکره
Notify, <i>v.</i> (to report, to tell)	بادکا شوز خاکو báhká shooz-khákoo	دوی-ایتمک
Nought, <i>s.</i> (nothing)	زو zoo	هیچ
Nourish, <i>v.</i> (feed, keep)	سفوغا sfôghá	بسلمک
Nourishment, <i>s.</i>	شوننا shoonná	غوت - غذا
Now, <i>ad.</i> (at this time)	هگگی hégh-ghée	شمدی
Number, <i>s.</i>	طلو لوی tlôh louy	صایی
Nut, <i>s.</i>	دشوی deshwee	جرز
Oath, <i>s.</i>	طها - طوزغاغه t'háh, tôzghâghey	یمین
Oats, <i>s.</i>	تساهجه tshákhey	یولاف

ENGLISH.	CIRCASSIAN.	TURKISH.
Obstinate, <i>a.</i>	زهدیت و سشو { zéhpitmes- shoo }	عنادجی
Ocean, <i>s.</i>	بوشیشخا bô-shish-khá	بحر محیط
Of, <i>prep.</i>	میهشیش meehshish	دن
Of me	سسی seysee	بنم
Of thee	واو ای شر woh-ee-sheer	سنتک
Of him	آشیر ásheeyer	انک
Of us	طرشر tér-shér	بزرگم - بزم
Of you	سسیر sés-yér	سزک
Of them	آساریش ásáreesh	انلرک
Of this	موشی moo-shee	بونک
Offend, <i>v.</i>	سیگو شابرا طشو sigû shábrá tsho	خاطره دو قتمق
Office, <i>s.</i>	إفدت éhfédet	منصب
Often, <i>ad.</i>	مادنو - مانی máhnnoo, máhnee	صق - چوق کره
Oil, <i>s.</i>	زایطین داغ zeyeetin dagh	زیتون یاغی
Old, <i>a.</i>	زه zey	قوجهلو
Old, <i>ad.</i>	ده مازی طشاسو بو دوخا قاخا dey máhzee tshásoo boh dookhá kákhá	اسکی - اختیار
Old age	طله صوغ روخوآ tley tsoğh rokhoó-á	اختیارلق - قوجهلق
Old man, <i>s.</i>	لیش lish	قوجه - اختیار
Old woman, <i>s.</i>	نواسو noo-ey-soo	قوجه

ENGLISH.	CIRCASSIAN.	TURKISH.
Omelet, <i>s.</i>	يَانْكَى اُوطا yânkee-ôta	قیغنه
On account of, <i>prep.</i>	پاهِشه pahshey	ایچون
Once, <i>ad.</i> (one day)	اْغِه زَاْغَا ághee zághá	بر زمان
One, <i>a.</i>	زِی zee	بر
One after another	زِکِه زِوِی اِیهْشه zekke zouy eehshey	برى بر آردینه
Only, <i>ad.</i>	پْتَانِه - پْسَانِه ptáney, psáney	صالت - چپلاق
Open, <i>v.</i>	اُوهْشه - اُورِیشِینِشْط oohshey, oreeshéenisht	اچمتی
Open, <i>a.</i>	اُوهْشو oohshoo	اچق
Opening, <i>a.</i> (aperture)	اُوهْهَان ôghán	دلک - اغز - عل
Operation, <i>s.</i> (effect)	کِهْهْشه kéhséh	عل - اثر
Opinion, <i>s.</i> (meaning)	زِهْر شُوطُو شُوزُو zehr shooto shózó	قیاس
Order, <i>s.</i>	زِیْغُو هَاْزُرُو zeeghô-házróh	ترتیب
Origin, <i>s.</i>	زِیْاِب zee-éb	اصل
Orphan, <i>s.</i>	خَامِیشْک - پْشَاْشه khámishk, pshá-shey خَامِ شِیْخَاْ khâm-sheekhâd	اوکسنز
Otherwise, <i>ad.</i> (else)	طِیْبِ سُوِی فِتْشُونِ teebsovy fétshûn سُوَاوِیشِینِ فِیْبْسو فِتْشُونِ súóbshin feebso fétshûn	غیری دورلو
Out, <i>ad.</i>	اِتْشُوهْب étshoob	یشاری

ENGLISH.	CIRCASSIAN.	TURKISH.
Our, <i>pron.</i>	Expressed by a repetition of the noun to which the pronoun belongs, adding the syllable ^م "em" as an affix to the first noun, thus:— ياط <i>yât</i> , "father" ياط ^{سياطم} { <i>see-yâtem yât</i> , "our father" }	بابا بابامز
Oval, <i>a.</i>	ايطشوز <i>it-shooz</i>	بيضا
Over, <i>prep.</i>	اوتوطشو <i>ookootsho</i>	اورستنه
Oven, <i>s.</i>	خاكة <i>khákey</i>	صوبا
Overthrow, <i>v.</i>	ييطشه <i>yeetshey</i>	دويرمك
Own, <i>a. (self)</i>	يشي <i>yéhshee</i>	كندی
Ox, <i>s.</i>	تشوۀ <i>tshoo-ey</i>	اوكر
Pack, <i>s.</i>	شاهۀ <i>shátey</i>	بوغچه
Pain, <i>s.</i>	يطلرکه <i>yétlérkey</i>	اشکنجه
Pale, <i>a.</i>	غو شوز روخوا { <i>ghô shûz</i> <i>rokhûá</i> }	صررمش
Palace, <i>s.</i>	اوه نشوواۀ <i>oohnesh-wáh</i>	سرای
Palate, <i>s.</i>	دشکو صارارۀ { <i>dsheyko</i> <i>tsárárey</i> }	دماغ
Paper, <i>s.</i>	تشول <i>tshool</i>	کاغذ
Parcel, <i>s.</i>	گوپشه <i>gweehshey</i>	پای
Pardon, <i>s.</i>	شطخو پشيش { <i>sht'kho</i> <i>pshish</i> }	عفو
Parson, <i>s.</i>	شيلۀ يۀياوريز <i>shilley yey-yá-ooriz</i>	محلۀ پاپازی
Part, <i>s. (a portion)</i>	تاغاگوشۀ <i>tághágúshey</i>	حصۀ پای

ENGLISH.	CIRCASSIAN.	TURKISH.
Party, <i>s.</i>	طَلَه نَحْو tley-nkhó	طرف
Passport, <i>s.</i>	يَه كَو yeekhóh	كچيد - اشكين
Pastime, <i>s.</i>	سَمِخْوَى sémékhooy	جلوه
Pasture, <i>v.</i>	قَوَهْن kwéyhn	كودمك
Paternal aunt, <i>s.</i>	طَيَاطَه شَوخ teeátey shookh	حاله
Paternal uncle, <i>s.</i>	زِيَاطَش zeeyátesh	عودجه
Patience, <i>s.</i>	صَبْرُوْهْزَه sábéroozey	صبر
Pattern, <i>s.</i>	بَزَغ bzeǵh	اورنك
Pavement, <i>s.</i>	وَاَوْطَصَه woo-tzey	قالدرم - ملهم
Pay, <i>v.</i>	يَه طِينِر - سَتِيْزُشُو yeyteenér, steezooshô	اوده مك
Pear, <i>s.</i>	خُوزُو khúzú	ارمود
Pen, <i>s.</i>	قَلَم kállem	قلم
Penurious, <i>a.</i>	پَاهَكَه - هَارَات páhghey, hárát	بخیل
People, <i>s.</i>	صَفَا - صَدِپَا - طَشِيْهَلَه tséyfá, tsépá, tsheehley	انسان - حلق
Pepper, <i>s.</i>	شِيْبِشِي shib-shee	ببر
Perceive <i>v.</i> (to attend)	سَغَاغَا sǵhágghá	بللمك
Perfect, <i>a.</i>	تَمَام اَوْرُوْخُوْآ {támám órókhooá}	تمام
Perhaps, <i>ad.</i>	طَشُوْازِزَه tshoo-éz-zéh	بلكى
Permission, <i>s.</i> (leave)	اِذْن كَسِد eezn kséd	اذن
Person, <i>s.</i>	صَدِپَه tzeypey	كيش - ادم

ENGLISH.	CIRCASSIAN.	TURKISH.
Persuade, <i>v.</i>	دشه سو روخوآ dahé soo rókhoos	ایناندرمتی
Perverse, <i>a.</i>	زه باغازا - زه فاغازا zépágházá, zéfágházá	ترس
Physician, <i>s.</i>	آهزه áhzeh	حکیم - طبیب
Pie, <i>s.</i>	خالو khálóh	بورک
Piece, <i>s.</i> (part)	بزیه آب bzeéáháb	دانه - پارچه
Pig, <i>s.</i>	کوه kóh	طوکر
Pilgrimage, <i>s.</i>	هادشاهویش hádsháhoghsh	حج - حاجیلق
Pill, <i>s.</i>	ووت-zey woot-zey	حب
Pinch, <i>s.</i>	ییسک yey-pesk	چمدک
Pious, <i>a.</i>	ییهارد yee-ghár-déd	صوفی
Pipe, <i>s.</i> (to smoke tobacco)	لولاک loolák	دودوک - چبوق
Pistol, <i>s.</i>	بای شطاه bye-shtáh	طبنک
Pitcher, <i>s.</i>	خوشون khoshoon	برداق
Place, <i>s.</i>	شویه - شیک shú-épé, shigh	میدان - یر - محل
Plague, <i>s.</i>	سیبوزاگه seeboobzághhey	درد - محنت
Plain, <i>s.</i>	کوزخاش koozkhásh	قر
Plan, <i>s.</i>	طشپه tahepey	رسم
Plaster, <i>s.</i>	پوشو pooshoo	آچی
Plate, <i>s.</i>	شواه زو shoo-áh-zó	طباق
Play, <i>s.</i> (game)	گهی یوگ ghee-yógh	اویون

[See the word "Hand."]

ENGLISH.	CIRCASSIAN.	TURKISH.
Play, <i>v.</i>	گهی یوگْ ghee-yōgh	اوینامق
Pleasure, <i>s.</i> (fa- vour, kindness)	دلّاغا dlághá	دوستلق
Pleasure, <i>s.</i>	بوی کیسی boy keypéssee	آرزو
Pledge, <i>s.</i> (pawn)	شسیسه shes-ssey	رهین
Plum, <i>s.</i>	پخوبول pkhōhbool	اریک
Pocket, <i>s.</i>	دشیب djib	جب
Poet, <i>s.</i>	طله گوبزو طلا آهزه tlé gūbzū tlá áhze	شاعر
Point, <i>s.</i> (a dot)	زیتشوغازاق zit-shōgházák	نقطه
Point, <i>s.</i> (a sharp end)	پسوخا psókhá	سوری
Point, <i>v.</i> (to sharpen)	{ ép hép } اپ هپ صوغا { tsoghá }	سوریلیمک
Poison, <i>s.</i>	هگیسی شویشط hégheessee shousht	زهر - آغو
Pomp, <i>s.</i> (magni- ficence)	طشیرادش tsheyrádsh	عنوان
Poor, <i>a.</i>	تخامیش tkhámish	فقرا
Port, <i>s.</i>	خوطله khootley	لیمان
Portion, <i>s.</i> (part of anything)	آهگوشه áhgóhshey	پای - حصه
Possessor, <i>s.</i> (owner, proprietor)	ایزیه iz-yéh	صاحب
Possible, <i>a.</i>	طخازه نیبشیدشه tkháhzey neebshedshey	قابل
Post, <i>s.</i>	غوگولoh ghogooloh	پوسته
Potato, <i>s.</i>	طشیروک tsheerók	یر الماسی
Powder, <i>s.</i> (gun- powder)	شونو shoonoo	توز - باروت

ENGLISH.	CIRCASSIAN.	TURKISH.
Power, <i>s.</i> (strength)	وَاهَطْشَه — كوَوَادْشَه wahtshey, quadshey	قوت
Power, <i>s.</i> (violence, force)	طلوْغا tlogha	ضرب — زور
Praise, <i>s.</i>	شِيْطْخُو shítkhó	مدح
Praise, <i>v.</i>	شُوْطْخُوْن shootkhood	مدح ایتمک
Pray, <i>v.</i> (the prayer which the Mookhá-mádans have to say five times a day)	نَاخَاْزْشُوْغَا nákházshoghá	نماز قلمق
Pray, <i>v.</i> (to entreat)	بِدْدَه سَوَاتْلَاْغُو { bédédey } sótátlághó	یلورمق
Prayer, <i>s.</i> [to God] (a vow)	دُوْگِخْه doo-gékhé	دعا
Prayer, <i>s.</i> (request, demand, petition)	سَوَات لَّاْغُو sóát lágho	رجا — نیاز
Precious stone, <i>s.</i>	مُوْزَه دَاْشَه moozey dáshey	قیمتلو طاش
Preference, <i>s.</i>	اَدْرَطْلَر پُوْغُوْبْزُو ádrétlér po ghooobzo	اوسته لك
	مِدْرَر قَاْگَه médrér kághey	
Preferable, <i>a.</i>	لَاْشَه اِب láhshey éb	خصوصا
Pregnant, <i>a.</i>	طَشُوْزِيل پِن tshoozeel pen	کبه — حامله
Prepare, <i>v.</i>	زِرِزَاوْغُوْطْشُو { zreez-oh- } ghotshoo	دوزمک
Prescription, <i>s.</i>	طَشَه tshéy	مشک
Presume, <i>v.</i>	شُوْه اَزْزِي shooch ézzee	قیاس ایتمک
Pretty, <i>a.</i> (handsome)	دَاْشَه dáhshey	کوزل
Price, <i>s.</i>	وَاْشَه wáhshey	بها
Pride, <i>s.</i> (haughtiness)	طَلَاْپَاْشَه tlápáhshey	طفره
Prince, <i>s.</i>	پَشَه pshey	بك — شهداده

ENGLISH.	CIRCASSIAN.	TURKISH.
Process, <i>s.</i> (law-suit)	شاس sháhs	دعوا
Profession, <i>s.</i> (handicraft)	یوگوپیسه yúgopeesey (Fr. u)	صنعت
Promise, <i>v.</i>	قرار بطصو kárár pétzoo	اقرار ایتمک
Pronunciation, <i>s.</i>	سیشه گوشا اداسه کای کی seeshey gúshá édashey keye-kee	تلخط
Proof, <i>s.</i>	نوی قوب شیسا nouy koobsheesá	نمونه
Prophet, <i>s.</i>	پیغمبر شر - رسول peyghâmbersher, résool	پیغمبر - رسول
Property, <i>s.</i> (fortune, power)	تاشهن اونه tshéhn ooney	مال - املاك
Prostitute, <i>s.</i>	{shoozey} شوزه قاحپی {kákhepy}	روسپی
Proud, <i>a.</i>	پشپشه psheehahey	فضول
Prove, <i>v.</i>	{sibká} سبکا زغاهی {zghâghee}	اثبات ایتمک
Province, <i>s.</i>	طیزی به پادیشاه teezee-yéh pádeesháh	ناحیه
Provision, <i>s.</i>	زوا خازیر zóa-khâzir	تدارک
Prow, <i>s.</i>	قوها به koo-hâb-hey	گمینک اوئی
Prudent, <i>a.</i> (wise, discreet)	کوبزو koobzoo	عقللو
Publicly, <i>ad.</i>	بیگیللی - بیگیللو beegillee, beegoolloo	آشکاره
Punish, <i>v.</i>	گاتشاوز سبخو gâtshâ-ooz speykhoo	حقندن کلمک
Punishment, <i>s.</i>	تلوغاز tlohghâz	جزا
Purchase, <i>v.</i>	صشه پوا - صشه نوگا s'shey-pôá, s-shéh fôgá	ساتون المتی

ENGLISH.	CIRCASSIAN.	TURKISH.
Purse, <i>s.</i>	كيس kiss	کیسه
Push, <i>v.</i>	یاو yáh-oo	اورمق
Putrid, <i>a.</i> (corrupt)	طشوگا tsôghá	چورك
Quarrel, <i>s.</i>	زاهوا zâhwâ	چکش
Quarter, <i>s.</i> (ward, lodging)	خادشesh khâdshesh	قونق
Quarter-of-an-hour	سیتشرك see tsheyrek	بر چيرك ساعت
Question, <i>s.</i> (interrogation)	یواوش yô-ûbsh	سورس - سؤال
Quick, <i>a.</i> (speedy, swift)	خیزا - خوزه kheezâ, khuzeh	چاپق
Rage, <i>s.</i> (fury)	مهزه واههیه بزغه meyzey wâh-heeyey-bzâghey	دزلق - جنونلق
Rain, <i>s.</i>	واشغه - وواشه wâshghey, wâshêh	یغمود
Rain, <i>v.</i>	{ wâshghey } واشغه که شو { keyshôh }	یغمود یغمق
Rain-water, <i>s.</i>	واوشیپس wôh-ships	یغمور سولی
Rainy weather	واوزبانه wôzbâney	یاغمورلو هوا
Ram, <i>s.</i>	قاتلاغو kâtlâgho	قوچ
Rank, <i>s.</i>	بوغوطو bôghotó	مرتبه
Rat, <i>s.</i>	صوخو - قواها طصو tsôkhó, kwáhâ tzoo	جارتل صچانی - کمه صچانی
Raw, <i>a.</i>	طصینه tzinney	چک - خام
Reach, <i>v.</i> (to attain)	شوهس لاما shûhslâghâ	نائل اولق
Read, <i>v.</i>	یهگه yéhghey	اوقومتق
Ready, <i>a.</i>	خازیردت khâzirdet	حاضر

ENGLISH.	CIRCASSIAN.	TURKISH.
Ready money	هگدده و استنه پوغاغی hégdédéh wásténéh poghághee	یالن پشین
Real, <i>a.</i> (true)	ایهه ép-hey	ذاتی
Reason, <i>s.</i>	گوبزغ goobzeğh	فراست
Receipt, <i>s.</i>	طشیتلب tsheetleb	ابراکندی
Recite, <i>v.</i> (as prayers)	دوکاتخا dūkatkha	دعا ایتیمک
Red, <i>a.</i>	طلیشی tleeshee	قرمزی
Refuge, <i>s.</i>	زخاطشه صوغا {zkhâtshey} tsôgha	سپر
Refuse, <i>v.</i>	زوغو خودی zôgho khódee	چکنمک
Regiment, <i>s.</i>	غوبشدت ghôbesh-det	بلوک
Related, <i>a.</i>	زیبلاغا zeeblághá	خصم
Release, <i>s.</i> (from captivity)	بو اوپ قون bo-ohp-kohn	انجا
Religion, <i>s.</i>	دینیه deeneeyey	مذهب
Remain, <i>v.</i>	سختوشوایشٹ skhotshúeesht	قالق
Remainder, <i>s.</i> (what is left)	خطلو - قهلی khétlôh, keylee	باقی - ارتان
Remind, <i>v.a.</i>	بو خاطیر یه یاخ bo khátir yee-yákh	خاطرتق
Remove, <i>v.</i>	طشی شوزو tshee-shóhzû	اراقلمق
Repast, <i>s.</i>	شوننه shoonney	مانجه
Report, <i>v.a.</i>	خبری کت فراخو khábáree ket férákhô	خبر
Reside, <i>v.</i>	طهر teyhz	اوتورمق

ENGLISH.	CIRCASSIAN.	TURKISH.
Resembling, <i>part. pres.</i>	فَدّ fedd	بکر
Rest, <i>s.</i> (repose)	بوس رَاخَات bos rákhát	راحت
Rest, <i>v.</i> (to lie down)	طُوخُوْطُوشِيْن {tókhót-loogheen}	یاتمی
Resurrection, <i>s.</i>	رُوخُونَشْت rókhûnsht	قیامت
Revenge, <i>s.</i>	طِیَاطِیسْ زُوْدْ شُوْغَار سَوَقَايْنَشْت teeáteys zood shoghár sookeensht	انتقام
Revenge, <i>v.</i> (being about to fight in consequence of a dispute)	پَسَاطِیق psáhteek	بوغازه اولتی
Reward, <i>s.</i> (wages)	خَاپَه kháhpéy	اوجرت
Riband, <i>s.</i>	پَشِیْنِر psheener	شرید - باغ - بند
Rice, <i>s.</i>	پِیْرِدَش pirdsh	پرنج
Rich, <i>a.</i>	بَیْه دِد beye-déd	زنکین
Ride, <i>v.</i> (on horse-back)	شِه سُوْغَا sheysoghá	اته بنمک
Ridiculous, <i>a.</i>	وِیْگُوْزُوْشْت weegoozwnsht	کوله جک
Rifle, <i>s.</i>	سَکُو وِوْنِک skû-wenk	تفنگ قوتو
Right, <i>a.</i>	زَانْطَشَا zânt-shá	طوغرو
Righteousness, <i>s.</i> (truth, justice)	زِیْمِیْ یَحْأَقْ أُوْمِیْشِرِ یَطِطِیْش zeemee yeekhák oomish-ree yet-tish	حق - طوغری
Righthand (to the)	شَوِی shouy	صاغه
Ring, <i>s.</i>	اَلْطِیْن élteen	یوزک - حلقه

ENGLISH.	CIRCASSIAN.	TURKISH.
River, <i>s.</i>	طشای tsháee	چای
Rivers, <i>s.</i>	طشایشیر tsháisher	چایلر
Road, <i>s.</i> (path, way)	اوغوگو óghógoo	یول - طریق
Roast meat, <i>s.</i>	لاغازشا lágház-shâ	کباب
Robber, <i>s.</i>	پسیدشادز psee-shádz	یول کسبجی
Robbery, <i>s.</i> (prey, spoil)	زربخوش zéréb-khósh	یغما
Room, <i>s.</i>	هاتشہش hâtsheesh	اوطا
Room, <i>s.</i> (space)	شپہ shépéh	میدان
Root, <i>s.</i>	اتلابس et-lábs	کوک
Rope, <i>s.</i>	خای قابس kháy-kábs	گمینک التی
	قابسه - گادپسه káábsey, gáh-psey	اورغان - ایپ
Rough, <i>a.</i> (not smooth)	کتتت ket-tet	پتودلو
Round, <i>a.</i>	خوراهی khoodráhee	دکرمی
Round about (on this side, and on the other side)	آده مدده áhdémaydé	اوتہ بری
Rout, <i>s.</i> (uproar)	یانہ یاتہ مافہ ان yáhney yáhtey mafey in	انا باباگونہ
Rudder, <i>s.</i>	کاهاتلوقا kâhâtlôkâ	دومن
Ruin, <i>s.</i> (invasion)	شہہزہ sheehzey	خراب
Rule, <i>s.</i>	تله tley	قانون - قاعہ
Rust, <i>s.</i>	کیر شہہ kir shey-yéh	اسقرہ
Sabre, <i>s.</i>	سشخم - پییوب شو sesh-khém, pee-yoob sho	پالا

ENGLISH.	CIRCASSIAN.	TURKISH.
Sack, <i>s.</i>	دزوا dzoo-á	کیسه - چوال
Sacrifice, <i>s.</i>	قوربان koorban	قربان
Saddle, <i>s.</i>	وار wâr	ایر
Sail, <i>s.</i>	خانیدز kkâneedz	یلکن
Saints, <i>s.</i>	{ yeyfendee- sher-dey } یفندیشرده	اولیالر
Salt, <i>s.</i>	زوغو - شوغو - شوگو zôgho, shôghô, shoogoo	توز
Salute, <i>v.</i>	{ selâm spéntish } سلام سیه طیش	سلام ویرمک
Salve, <i>s.</i> (a plaster)	واوٹزو wootzoo	ملهم
Sand, <i>s.</i>	پشاکھوآ pshákhoo-á	قوم
Satiated, <i>a.</i> (satisfied)	زیزشاش خادشو zíz-shásh-khádshoh	طوق
Saturday, <i>s.</i>	مافیزاکا máfizáká	جمعا ارتسی
Save, <i>v.</i> (to spare)	زآو بوغاطشه نیای záoo booghátshey ney-peye	ایداره ایتک
Save, <i>ad.</i> (excepting)	نهمتشیر néhmtshir	صاعدا غیرى
Say, <i>v.</i>	سغاغا sghághá	دیمک - سویلیمک
Say, <i>v.</i> (to call)	سباگه sbâghey	دیمک
Scarce, <i>a.</i> (rare)	تزهک, تزر tzékh, tzér	سیرک - نادر
School, <i>s.</i>	مکتب méktéb	مکتب
Scissors, <i>s.</i>	لنیسط léh-nist	مقص
Scull, <i>s.</i>	طشخا یوقوروم یوکاشی بماتش tah'khá yookoorom yookáshee peymátsh	باش چناغی

ENGLISH.	CIRCASSIAN.	TURKISH.
Sea, <i>s.</i>	شه - پسی - شو shey, psee, shoo	دَکَر
Seal, <i>s.</i>	موهور mûhûr	مهر
Seat, <i>s.</i>	بخاطگو pkháteygoo	مقام - کرسی
Seat, <i>v.</i>	طیس tees	اوتورمتی
Second, <i>a.</i>	طکو tkoo	ایکنجی
Secret, <i>a.</i> (secretly)	قسبه ksépé	کَرلو
See, <i>v.</i>	سلوغوا sloghoo-á	کورمک
Seed, <i>s.</i>	مهشه méyshey	اکن
Seek, <i>v.</i> (to search)	طلوخون tlookhoon	ارامتی
Selfishness, <i>s.</i> (egotism)	سهروغا sayróghá	بنلک
Sell, <i>v.</i>	شهنه shéhnéh	صاتمق
Send, <i>v.</i>	سطغوبشینشت stghoobshînisht طشزاهینشط { tsheyzá- hinsht }	یوللامق
Sense, <i>s.</i>	گوبشیز goobshiz	فکر
Sentence, <i>s.</i> (from the judge to con- demn)	ایطلش eetlesh	حکم
Sentence, <i>s.</i> (maxim, a saying)	آهزه áhzey	حکم
Sentinel, <i>s.</i> (guard)	بلاگا قاراگول { plágá kárágool }	قول قولتی
Series, <i>s.</i> (row)	زپت zeppet	صرا
Sermon, <i>s.</i>	پینده کیطپاگه yeypende kittpaghe	وعظ
Serpent, <i>s.</i>	بله bley	یلان

ENGLISH.	CIRCASSIAN.	TURKISH.
Servant, <i>s.</i> (maid)	پور poorr	بسلمه
Servant, <i>s.</i> (male or female)	پشراخه - پشهرآخه pshérakhé, psheyrákhá	خدمتکار
Set out, <i>v.</i>	خزمتاش پشیرآخه khiz-métash psheerákhá	کیرایه ویرمک
Seven, <i>a.</i>	دلہ dley	یدی
Seventeen, <i>a.</i>	پسی کوئل psee-koobel	اون یدی
Seventh, <i>a.</i>	دلہ dley	یدنچی
Seventy, <i>a.</i>	اوشیطلوسین ôt-shit-lôsin	یتمش
Seventy-one	اوشیطلوسین زیره ôt-shit-lôsin zeerey	یتمش بر
Seventy-two	اوشیطلوسین طقوره ôt-shit-lôsin tkoorey	یتمش ایکی
Seventy-three	اوشیطلوسین شیره ôt-shit-lôsin sheerey	یتمش اوچ
Seventy-four	اوشیطلوسین بیطله ôt-shit-lôsin bitley	یتمش دورت
Seventy-five	اوشیطلوسین طیره ôt-shit-lôsin tpeyre	یتمش بش
Seventy-six	اوشیطلوسین شوره ôt-shit-lôsin shoorey	یتمش التی
Seventy-seven	اوشیطلوسین بلیره ôt-shit-lôsin bleerey	یتمش یدی
Seventy-eight	اوشیطلوسین یایره ôt-shit-lôsin yeerey	یتمش سکر
Seventy-nine	اوشیطلوسین غوگوره ôt-shit-lôsin ghoogoorey	یتمش طوقوز

ENGLISH.	CIRCASSIAN.	TURKISH.
Seven hundred	سِیْبِل seebl	یدی یوز
Seven hundred and one)	سِیْبِل اورا زِیرَا {seebl orá zeerá}	یدی یوز بر
Seven thousand	مِینِیْبِل meeneebl	یدی بیك
Shade, s. (shadow)	طاغار - کاطابسه - مانغو tághár, kátábsey, mághoo مِهْزاشو mézasho	کولکه
Shame, s.	بُوبْ غان boob-ghán	عیب
Shape, s.	بُودْصِیْپَا داش {bodzeepá dásh}	شکل
Sharp, a.	طَلَش tlesh	کسکین
Sheep, s.	مِهْ لَی may-lley	قویون
Ship, s.	خَاسْشِه - گَاحَا khás-shey, gáhá	کمی - قایق
Shipwreck, s.	شَوَاى shô-eye	طالغەلک
Shirt, s.	گَان gánn	کوملک
Shoe, s.	پَابُوش paboosh	پابوچ
Shoemaker, s.	یِهْ پَابُوش - طَشَاقَازَه yeehpaboosh, tshákázey	پابوججی
Shop, s.	بِزِر bezer	دکان
Short, a.	کِهْتْشِه - غَاسَاغُودْط kéhtshey, ghásághôdet پَسَاړِه psáhrey	قصه - فندغی
Shoulder, s.	طَاهِمِه táhméh	اومز
Shoulders, s.	سَطَاهِمِه stáhmey	اوموز
Show, v.	غَاطْلُویْ آو - یَاَزْ غَاطْلُویْ ghatlou-oo, yáz-ghát-loo-ye	کوسترمک

ENGLISH.	CIRCASSIAN.	TURKISH.
Shriek, <i>s.</i> (scream, cry)	زوی آه zouy áh	شماطه - اون
Shut, <i>v.</i>	پازآیش pázáeesh	قیامت
Side, <i>s.</i>	پلانوک plánook	طرف - یان
Side, at one's, <i>s.</i> (close to)	ایدش aydash	یاننده
Sight, <i>s.</i>	قواتشر فیاتش رجو kúatsher feymátsh reykhóh	قوت باصره
Sign, <i>s.</i> (token)	اوی ایش ouy-ish	نشان
Signature, <i>s.</i>	مههور meyhûr	امضا
Silent, <i>a.</i>	گوشا رجون gooshá reykhoon	سوس اولتی
Silk, <i>s.</i>	دانی dānee	ایپک
Silly, <i>a.</i>	سه زا کوز مغورب séh-zá-kooz sghoréb	احمق
Silver, <i>s.</i>	طیشین - طیشنه teesheen, tish-ney	کومش
Simple, <i>a.</i>	{sheékát} شیکاط کاطزار kátzár	برقات
Single, <i>a.</i> (individual)	زیریز زیریز zeeriz zeeriz	برر برر
Sin, <i>v.n.</i> (to offend, to transgress)	ریسوغا rébsoghá	یاکلمتی
Sin, <i>s.</i>	تسپی بزیگ tseypee bzégh	کناه
Since, <i>ad.</i>	مدزغاز meydéz-ghááz	دن برو
Sincere, <i>a.</i>	{tsey-} تصفیز اندشه feezándshey	صادق
Sing, <i>v.</i>	ویره دوغان weyrey dóghán	ترکی جغرمق
Sister, <i>s.</i>	طشیخ - طشیباخ tsheebkh, tshee-yákh	قرقداش
Sit, <i>v.</i>	اوسخانشت oos-khánsht	قومق

ENGLISH.	CIRCASSIAN.	TURKISH.
Six, <i>a.</i>	شو shoo	التي
Sixteen, <i>a.</i>	پسى كوش psee-koosh	اون التي
Sixth, <i>a.</i>	شه shey	التاجي
Sixty, <i>a.</i>	اوشيش ôtshish	التميش
Sixty-one	{ ôtshish } اوشيش زيره { zeerey }	التميش بر
Sixty-two	{ ôtshish } اوشيش طقوره { tkoorey }	التميش ايكي
Sixty-three	{ ôtshish } اوشيش شيره { sheerey }	التميش اوچ
Sixty-four	{ ôtshish } اوشيش بيطله { bit-ley }	التميش دورت
Sixty-five	{ ôtshish } اوشيش طيره { tpeyre }	التميش بش
Sixty-six	{ ôtshish } اوشيش شوره { shoorey }	التمش التي
Sixty-seven	{ ôtshish } اوشيش بليره { bleerey }	التميش يدى
Sixty-eight	{ ôtshish } اوشيش پيره { yeerey }	التميش سكر
Sixty-nine	اوشيش غوگوره ôtshish ghooghoorey	التميش طوقوز
Six hundred	سوش soosh	التي يوز
Six hundred and one	{ soosh ora } سوش اورا زيرا { zeera }	التي يوز بر
Six thousand	مينيك meenikh	التي بيك
Sketch, <i>s.</i> (a rough draught)	مينيغاون سينيشطب موغوفر meezéghagûn seeneeshtéb moghôfer	مسودة
Skill, <i>s.</i> (art)	زيئلهس zeetleys	صنعت
Skin, <i>s.</i>	شوه shooway	درى

ENGLISH.	CIRCASSIAN.	TURKISH.
Slave, <i>s.</i>	غار ghár	أسیر
Sleep, <i>v.</i>	طشیا tshee-yáh	اویومتی
Slender, <i>a.</i>	پسوگو قاخه psogoo kákhéy	انجه بویلو
Slipper, <i>s.</i>	طشاکا tsháká	پابوچ
Slow, <i>a.</i>	مادشه — مابور máhdshey, máhbûr	یواش
Small, <i>a.</i> (narrow)	بوغوزه boo-ghoo-zey	اینسر — طار
Smell, <i>s.</i> (scent)	میشو meeshoo	ایو قوتو
Smell, <i>s.</i> (the power of smelling)	بواگون búá gûn	قوت شامه
Smell, <i>v.</i>	قدیم — قدیم key-feem, keypeem	توقتی
Smoke, <i>s.</i>	پشاغو pshághó	طومار
Sneezing, <i>s.</i>	مابسکه máhbskey	اقسومه
Snow, <i>s.</i>	واو ادسی — وفسی woo-áh-see, weyfsee	قار
Snuff-box, <i>s.</i>	کوتی kútey	قوتی
So, <i>ad.</i>	اراره áráhrey	بویله
Soap, <i>s.</i>	سابون sáboon	صابون
Soft, <i>a.</i>	سادبه — مادشه sáhbey, mádshey	ملایم
Softly, <i>ad.</i> (gently)	مادتشه máhtshey	یواش
Softness, <i>s.</i>	شادبه پاهش sháhbey páhsh	بمشاقلق
Soil, <i>s.</i> (dung)	شوی پی shweye-yee	کیر
Soldier, <i>s.</i>	زای آدل zouy-ádl	جنگچی

ENGLISH.	CIRCASSIAN.	TURKISH.
Solitary, <i>ad.</i> (re-tired)	سِيزَاك seehzák	يالکز
Some, <i>a.</i>	زِز مَاهِه zéz máhfé	بعضی
Somebody, <i>s.</i>	زِ zay	بری
Something, <i>s.</i>	زِیْگُور zeegwér	برشی
Son, <i>s.</i>	سِیْمَشَاغَا - شَادَوَاد sim-shághhá, sháh-wáh	اوغل
Son-in-law, <i>s.</i>	تِیْمَالْخُو teemál-khō	گویگو
Sorrow, <i>s.</i> (affliction, pain)	دِیْگِی digghee	آجی
Sort, <i>s.</i>	تِلَاوِیْ اَوْش tlouy-ûsh	جنس
Soul, <i>s.</i>	پِسه psey	جان
Sound, <i>s.</i>	مَادَا máhká	صدا - سس
Sound, <i>a.</i> (healthy)	اِزْشَابُو ézsháboo	صاغ
Sour, <i>a.</i> (acid)	شُوْغُو shoghho	اکشی
Source, <i>s.</i> (fountain)	پِسه کُولَاْغِه psey koolághey	قیناق
South, <i>s.</i>	کَابْ لَیْشِه kâb-leyshee	قبله
South-east	خَوْبِشَايِی khôb-sháhyee	کشلمه
South-west	تَوْغُلِشِی toghl-shee	لدوس
Sow, <i>s.</i> (a pig)	کَوْبَزِه kobzey	دیشی طوکر
Span, <i>s.</i>	بِشِه bshey	قرش
Speak, <i>v.</i>	زِیْغَادْشَاس zeeghadshas	سویلمک
Specially, <i>ad.</i>	سِیْشِیدُو شُوْطُوب seeshpéhdóh shûtob نِیْمْتِشِیْرو شِیْطُوب némtsheero sheetob	خصوصا

ENGLISH.	CIRCASSIAN.	TURKISH.
Species, <i>s.</i> (a kind, sort)	طَلَاوی اوش tlouyûsh	جنس
Spectacles, <i>s.</i>	نِرهفِل néhreefél	کوزلك
Speech, <i>s.</i>	گوشا gooshá	لاقردی - سوز - خطاب
Speed, <i>s.</i> (haste)	خوزِدِت khózedét	عجیله
Speedy, <i>a.</i>	هَگِدِد hégh-déd	تیز
Spice, <i>s.</i>	یوغاسا yóghassá	تربیه
Spirit, <i>s.</i> (mind, genius)	پسه pséh	روح
Splendour, <i>s.</i>	دَاخشا dákhshá	جلا - پرداه
Spoil, <i>v.</i>	اوه_قا ôhkáh	بوزمتی
Sponge, <i>s.</i>	قَاب شَطَامِل káb shtámel	منظر - سونکر - قاو
Spoon, <i>s.</i>	گه_موش geymoosh	قاشق
Spot, <i>s.</i> (stain)	اِیدِه_شی eedéhshee	لکه
Spring, <i>s.</i>	غَاط_شه ghâtshey	بهار
Swear, <i>v.</i> (to take an oath)	تَاظ_غَا_گه tást-ghá-ghey	یمین ایتمک
Sweat, <i>s.</i>	س_شاهد s'shád	در
Sweet, <i>a.</i>	اَز_شو ez-shû, اَز_ر ez-rey	طاتلو
Swift, <i>a.</i> (fast, prompt, quick)	خِی_زه kheehzey	چاپق - تیز
Sword, <i>s.</i> (sabre)	س_شِشوا seys-shooâ	شیش - قلیچ
	س_ش_وه - ط_ص_ش_وه sesh-wey, tzéshwey	
Stable, <i>s.</i>	ش_ش shésh	اخور

ENGLISH.	CIRCASSIAN.	TURKISH.
Staircase, <i>s.</i>	طلاوی وه - طلاوی غای tlouy-vey, tlouy-gháy	نردیان
Star, <i>s.</i>	اوشاغو - دشوغا ooshághó, dshoghá	یلدز
State, <i>s.</i> (condition)	بآو báh-oo	حال
Stature, <i>s.</i>	ایکی خاخ eekee khâkh	بوی - اندام
Steel, <i>s.</i>	شلیطش shélitsh	چلک
Stem, <i>s.</i> (trunk)	پخو pkhóh	اغاج کودهسی
Step, <i>s.</i>	طسه tsey	ادم
Step-daughter, <i>s.</i>	نیما neema	گلن
Steril, <i>a.</i> (unfruitful)	شونب shoonéb	قصر
Stick, <i>s.</i>	پخا pkháh	اغاج کودهسی
Stick, <i>s.</i> (wand)	بش besh	دکنک
Still, <i>a.</i> (calm)	داهشه dáhshey	سوس
Sting, <i>v.</i>	یه ییگو yeypeeghoo	صوقق
Stink, <i>s.</i>	اوغا مېزآغه oghá mébzâghey	فنا قوقو
Stink, <i>v.</i>	بزاگه شومه پو bzághé shoomeypoh	قوقق
Stockings, <i>s.</i>	طله پت tleypét	چوراب
Stomach, <i>s.</i>	سیگواو - سیگه sigh-wûh, see-ghey	معدة
Stone, <i>s.</i>	موشه mûshey	طاش
Stop, <i>v.</i>	اوبیت úbit	طومتق
Storm, <i>s.</i>	واوز بانه wóz báhney	فرطنه

ENGLISH.	CIRCASSIAN.	TURKISH.
Straw, <i>s.</i>	وَارْزَه wárzey	صمان
Stream, <i>s.</i>	كودا كِيس kódá-gheps	ارمق
Street, <i>s.</i>	اوغوكو - غوكو óghóghoo, ghógû	يول - سوقاق
Strength, <i>s.</i>	پَيْتَه peestay	قاويلك
String, <i>s.</i>	دانواخ dánowákh	قيطان
Strong, <i>a.</i>	تِلَش شاهيه tlësh sháhpey	ياوز - سرت
Strong wind	شِيْبَغَا بَدَدَشِي shib-ghâ beydey-deyshee	سخت يِل
Student, <i>s.</i>	يَشْغَا - زَغَاشْغَا yëshghâ, zégháshghâ	طالب - اوكرينجى
Stuff, <i>s.</i> (building materials)	شَهْكَ sheykey	كراسته
Stuff, <i>s.</i> (cloth)	شَهْكَ sheykey	قماش
Subject, <i>s.</i>	يَرْمَيْلَه yérmeyley	زعايا
Subscribe, <i>v.</i>	تَسْدَزَا téz-dzáh	امضالمق
Sudden, <i>a.</i> (suddenly, <i>ad.</i>)	سِيْمِيَشْغُو seemeeshgho	اكسزدن
Suffer, <i>v.</i>	كودْدِي kooddee	چكملك
Sugar, <i>s.</i>	شُو شو shôh shoo	شكر
Sulphur, <i>s.</i>	طَخُوْمَرَاشْخُو { tkhôm- zâsh-khò }	كوكرد
Summer, <i>s.</i>	هَامَايه - غَامَايه hámápey, ghámáfey	ياز
Sun, <i>s.</i>	تَغَا teyghâ	گونش
Sunbeams, <i>s.</i>	مَازَاطُوغ mázâ-toğh	ضيا - پرتو
Sunday, <i>s.</i>	نَوِي اَيْشْطَخَامَاف nouy-isht-khâ-máf	پازار كوني
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ENGLISH.	CIRCASSIAN.	TURKISH.
Sunset, <i>s.</i>	طغارِطسوغا {tghâréret } tsôgha	گونش باطدوغی
Superfluity, <i>s.</i> (ex- uberance)	برکت berket	برکت
Supper, <i>s.</i>	پشاهالوخما طیشه ایشط pshâhâ lokh-mâ teeshey-isht	اخشام مانجه سی
Surface, <i>s.</i>	ناده nâhpey	یوز
Surpass, <i>v.</i> (to excel)	دله گه dleyghéy	کچمک
Surprise, <i>v.</i> (to be troubled, to become confused)	غوشا ghooshâ	شاشمق
Surrender, <i>v.</i>	ده اده سٹخا dhey-éh-stkhâ	تسلیم ایتک
Suspicion, <i>s.</i>	شفی sheyfee	اشکل
Table, <i>s.</i>	آهنه áhney	صفرة
Tailor, <i>s.</i>	داگوا - طشوگان dâgwâh, tshôghân	درزی - ترزی
Take, <i>v.</i>	صیریشو tzeereeshôh	القی
Take a walk, <i>v.</i>	برگت وَا beyzeyghwâh	کرمک
Take heed, <i>v.</i>	بوآ خازروآ boâ khâzróâ	تدارک ایتک
Take something upon one's self, <i>v.</i>	اوگو طشوق یهشطش ôhgootshook yéhshtsh	اوستنه المی
Take off, <i>v.</i>	غواوتصشه gho-oo-tzshéh	الی قومق
Tale, <i>s.</i>	قییا keeyâh	قویرق
Tame, <i>a.</i>	ماده طشه mâhtshey	الشق - یواش
Tart, <i>s.</i>	خالوگوز khâlo-ghooz	تاتار بورکی
Taste, <i>s.</i> (savour, relish)	ازاو ezoo	داد - لذت
Taste, <i>s.</i> (the act of tasting)	کوات شی اِبپ kúâtshee ep	مذاق

ENGLISH.	CIRCASSIAN.	TURKISH.
Tax, <i>s.</i> (duty, assessment)	شَهْطِه sheytey	ویرکو
Teach, <i>v.</i>	اَغَاسِم ághasém	اوکرتیک
Tear, <i>s.</i>	نَهْپَسِی neypsee	کوز یاشی
Tempest, <i>s.</i>	بوغوسبانا قِیسوخ bôghoosbanâ keesôkh	طوفان
Ten, <i>a.</i>	طَصِه tsey	اون
Tender, <i>a.</i>	پَسوْغَا psôghâ	نازک
Tent, <i>s.</i>	شَاطِیر shâteer	چادر
Terrify, <i>v.a.</i>	اَغَاشْتِه ághashté	قورقتمق
Testament, <i>s.</i> (the last will)	تَنْبَا پَظْوُو ténbâ pétzô	وصیت
Thanks, <i>s.</i>	شوکور تْخَامْگَاتَش shûkûr tkhámgátsh	شکر
Thank, <i>v.</i>	طَشْطَلُوم وِمْوَرُوْخَنْب tsheetlûm weemórôkhneb	تشکر اولق
That, <i>rel. pron.</i> (which, who)	{árârûsh} اراروش شیطا {sheetá}	که - اویله که
That, <i>dem. pron.</i>	سَْشَوِیْ s'z'show-áh	اول او
The, <i>ar.</i>	مِرْره - مَوْرْره mérrey, mûrrey	بو - شو - او
Thee, <i>pron.</i>	وَاوْرِی wôhree	سنی
To thee	وَاوْرِی wôh-yér	سکا
Them, <i>pron. pl.</i>	اَشَاِیْ اَشَاِیْ aśhá-ee-eeyér	انلری
To them	اَشَاِیْ aśh-yér	انلره
Themselves, <i>pron. pl.</i>	{yee-yey} یِیْ یِیْ {yeeshér}	گندولر
Then, <i>ad.</i> (at that time)	اَهْشِیوْغُون ahschyoghôn	اول زمان

ENGLISH.	CIRCASSIAN.	TURKISH.
There, <i>ad.</i> (yonder)	زیتشیلْمَشَه { zeet-shee- lémshey }	آنده - اوراده
There, <i>ad.</i> (here)	مَدَشَه médéhshey	بونده - چچانکه
Therefore, <i>ad.</i> (for this reason)	میشفَاف پَشِیگَه meeshfáf psheeghey	بونک ایچون
Therefore, <i>ad.</i> (for that reason)	آهش هاپزِیگَه { ahsh- hápszeghey }	انک ایچون
They, <i>pron.</i>	آرِشَر áreeshér	انلر
Thick, <i>a.</i> (large, stout)	غومو ghûmû	قالن
Thief, <i>s.</i>	توغسأبس toghsáhbs	خرسز
Thigh, <i>s.</i>	تَلَاخَا tlákhá	بجاق
Thin, <i>a.</i> (lean)	وَد wédd	ارق
Thing, <i>s.</i>	مِگوشا آراره mégúsha árará	شی - نسنه
Think, <i>v.</i>	سِیگوب شیزه { seegub sheehsey }	دوشنمک
Third, <i>s.</i> (tierce, a third of the night)	طلوی او شیش { tlouy-ô- shish }	ثلث
Third, <i>a.</i>	شی shee	اوچنجی
Thirst, <i>s.</i>	پزِشخاصِیه { pzeesh-khá- zéppé }	صوسزلق
Thirteen, <i>a.</i>	سِیکوِپِش sik-weehsh	اون اوچ
Thirty, <i>a.</i>	اوشیره پَسیره { ôt-sheyrey pseerey }	اوتر
Thirty-one	شَطشوره زیرَا shet-shoorey zeeráh	اوتر بر
Thirty-two	شَطشوره طقوره shet-shoorey tkoorey	اوتر ایکی
Thirty-three	شَطشوره شیرَه shet-shoorey sheerey	اوتر اوچ
Thirty-four	شَطشوره بِیطَلَه shet-shoorey bitley	اوتر دورت

ENGLISH.	CIRCASSIAN.	TURKISH.
Thirty-five	شَطشورَه طِيرَه shet-shoorey tpeyrey	اوتز بش
Thirty-six	شَطشورَه شورَه shet-shoorey shoorey	اوتز التى
Thirty-seven	شَطشورَه بَلِيرَه shet-shoorey bleerey	اوتز يدى
Thirty-eight	شَطشورَه يِيرَه shet-shoorey yeerey	اوتز سكر
Thirty-nine	شَطشورَه غُوْغُوْرَه shet-shoorey ghoogoorey	اوتز طوقوز
This, <i>pron., nom. c.</i>	وَاوسَه wúsey	بو
To this	اَشِيو ash-yoo	بوگا
Thither, <i>ad.</i>	اَدَدَشَه ádayshey	ارايه
Thou, <i>pron.</i>	وَدرو weyroo	سن
Thought, <i>s.</i>	مَوِيْگُوْب شُوْهَزَه mougúb shûhzey	فكر
Thousand, <i>a.</i>	مُون moon	بيك
Thread, <i>s.</i>	اودان - اودان ôhdân, oodân	ايبلك
Three, <i>a.</i>	شِي shee	اوج
Three hundred	سِيش sish	اوج يوز
Three hundred and one	سِيش اورا زِيْرَا {sish ôrá} {zeerâ}	اوج يوز بر
Three hundred and two	سِيش اورا طَقُوْرَه {sish ôrá} {tkoorey}	اوج يوز ايكي
Three hundred and three	سِيش اورا شِيْرَا {sish ôrá} {sheerâ}	اوج يوز اوج
Three hundred and four	سِيش اورا بِيْطَلَه sish ôrá bit-ley	اوج يوز دورت

ENGLISH.	• CIRCASSIAN.	TURKISH.
Three hundred and five	سِیش اورا طیرَه {sish ôrá tpeyrey}	اوج یوز بش
Three hundred and six	سِیش اورا شوره {sish ôrá shoorey}	اوج یوز التی
Three hundred and seven	سِیش اورا بلیره {sish ôrá bleerey}	اوج یوز یدی
Three hundred and eight	سِیش اورا پیره {sish ôrá yee-rey}	اوج یوز مکر
Three hundred and nine	سِیش اورا غوگوره sish ôrá ghooogoorey	اوج یوز طوقوز
Three quarters of an hour	تشرک ایش tshêrêk ish	اوج چیرک ساعت
Three thousand	مینوش meenoosh	اوج بیك
Through, <i>prep.</i> (by, by means)	اوشاها ûhsháhá	یوزدن - ایله - ایچندن
Throw, <i>v.</i>	دزه dzey	اتمتی
Thunder, <i>s.</i>	شیلر موغاغو {shib-ler môghághó}	یلدرم
Thursday, <i>s.</i>	مه فوق mehfoq	پرشنبه
Till, <i>ad.</i> (until)	هگیب hégheeb	دکن
Time, <i>s.</i>	سیدیم یو seedim yoh	زمان - وقت
Tin, <i>s.</i>	قالبی káleye	قلای
Tip, <i>s.</i>	اپ هب صوغا ép-héptzoǵhá	سوریلک
Tired, <i>past part.</i>	پسوغا psôgha	یورغن
Tobacco, <i>s.</i>	طوطين tûteen	توتون
Toe, <i>s.</i>	طلاحه انتخاب {tlâkhey ep-khâb}	ایاق پرمغی
To-day, <i>s.</i>	نپ nép	بوگون
Together, <i>ad.</i> (equal)	طی زاپت tee zâhpet	برابر

ENGLISH.	CIRCASSIAN.	TURKISH.
Together, <i>ad.</i> (with)	ٲٲٲٲٲٲ teehzey	ايله
Toll, <i>s.</i> (custom)	كومروك koomrook	كمروك
Tomb, <i>s.</i>	خا khâ	مزار
To-morrow, <i>s.</i>	آشوشه ميش { áshoo- sheymish }	يارن
Tongue, <i>s.</i>	ٲشميل بزوى گ tshey-mil bzouy-g	صغردلى
Tongue, <i>s.</i> (lan- guage)	بزى گو - بزى گ bzey-gô, bzéggh	دل
Tooth, <i>s.</i>	ٲصه tsey	ديش
Torment, <i>s.</i> (pain, pang)	شٲاٲش shtáhpsh	اشكنجه
Torrent, <i>s.</i>	كودا اوغ kôdá ooğh	سيل
Towards, <i>prep.</i> (against)	آدرىهآى ádrébheyey	قرشو
Tower, <i>s.</i> (steeple, spire)	بدد bédéd	قله
Town, <i>s.</i>	شيلده sheeldéy	شهر
Track, <i>s.</i> (trace)	كهسه keysey	اثر
Trade, <i>s.</i>	اوپه ôhpey	صنعت
Train, <i>s.</i> (rear, tail)	كهيه keeyey	قويړق
Travel, <i>s.</i>	خاگوريقوه khágooreekwey	يولجىلىق - يول
Treason, <i>s.</i>	ٲسيشاهزه psee-sháh-zey	خيانت
Treasure, <i>s.</i>	هازنا házna	خزينه
Tree, <i>s.</i>	فراه frah	اغاج
Tripe, <i>s.</i>	نبيه neebey	اشكمبه
Troop, <i>s.</i>	بددايدزه bédéd-id-zey	الاي

ENGLISH.	CIRCASSIAN.	TURKISH.
Troop, <i>s.</i> (host)	نَوَکَا نَوَکَا بَوَکَاخَا nooka-nooka-bo-gákhá	بولک - سوری
Trouble, <i>s.</i> (pains)	کِی اَین - کَوَاین kee-eehn, koo-eehn	زاجمت
Trowsers, <i>s.</i>	اوهَنَشِغْ ohnshégh	طون
True, <i>a.</i>	سَوَکَاهَدَدِ sookáhdéd	کرچک - صحیح
Trust, <i>v.</i>	پَطْشِسْ یَاخُو { ptshes } yákhoo	اینانتم
Tuesday, <i>s.</i>	تَخَارَافْ tkháráf	صالی
Turn, <i>v.</i> (to alter, to be spoiled)	کَهَاغْ key-gház	چورمک
Turn, <i>v.</i> (to return)	سَوَخَاوَاZ sókháwáz	دوَنَمک
Turning, <i>s.</i> (from the road)	اَوُگُوبَسَهْ اَی اَگْ ogúbsey-ee-igh	صِیَاوِل
Turkish, <i>a.</i>	تِیرکُوبَزْ teerkoo-bzégh	ترکجه
Twelve, <i>a.</i>	سِیْکِیْطْ seekit	اون ایکی
Twenty, <i>a.</i>	اَوُطْشِهْ ôt-shey	یگرمی
Twenty-one	اَوُطْشِهْ زِیْرَهْ { ôt-sheyrey } zeerey	یگرمی بر
Twenty-two	اَوُطْشِهْ طَقُورَهْ { ôt-sheyrey } tkoorey	یگرمی ایکی
Twenty-three	اَوُطْشِهْ شِیْرَهْ { ôt-sheyrey } sheerey	یگرمی اوچ
Twenty-four	اَوُطْشِهْ بِیْطَلَهْ { ôt-sheyrey } bit-ley	یگرمی دورت
Twenty-five	اَوُطْشِهْ طِیْرَهْ { ôt-sheyrey } tpeyre	یگرمی بش
Twenty-six	اَوُطْشِهْ شُورَهْ { ôt-sheyrey } shoorey	یگرمی التی
Twenty-seven	اَوُطْشِهْ بِلِیْرَهْ { ôt-sheyrey } bleerey	یگرمی یدی
Twenty-eight	اَوُطْشِهْ یِیْرَهْ { ôt-sheyrey } yeerey	یگرمی سکر

ENGLISH.	CIRCASSIAN.	TURKISH.
Twenty-nine	اوْطْشِرَه غوْگوره ôt-sheyrey ghooghoorey	یگر می طوقوز
Twilight, <i>a.</i>	روخوواْدی rokhwâhdee	اخشام نمازی
Twin, <i>a.</i>	طغوری قیزه دیلبو tghôree keezey dil-poh	اکر
Twins, <i>s.</i>	سِیزِیطق see-zitk	ایگیز
Two, <i>a.</i>	او ôh	ایکی
Two hundred	سیطق sitk	ایکی یوز
Two hundred and one	سیطق اورا زیر {sitk ôrá zeera}	ایکی یوز بر
Two hundred and two	سیطق اورا طقورا sitk ôrá tkoorâ	ایکی یوز ایکی
Two hundred and three	سیطق اورا شیرا sitk ôrá sheera	ایکی یوز اوچ
Two hundred and four	سیطق اورا بیطله sitk ôrá beetley	ایکی یوز دورت
Two hundred and five	سیطق اورا طیره {sitk ôrá tpeyrey}	ایکی یوز بش
Two hundred and six	سیطق اورا شوره sitk ôrá shoorey	ایکی یوز التی
Two hundred and seven	سیطق اورا بلیره sitk ôrá bleerey	ایکی یوز یدی
Two hundred and eight	سیطق اورا پی ره sitk ôrá yee-rey	ایکی یوز سکر
Two hundred and nine	سیطق اورا غوْگوره sitk ôrá ghooghoorey	ایکی یوز طوقوز
Two thousand	مینوْطق meenootk	ایکی بیك
Ugly, <i>a.</i> (deformed) VOL. VI.	ایه eye-éh, ایه éy-yéh	چرکن

ENGLISH.	CIRCASSIAN.	TURKISH.
Unclean, <i>a.</i> (impure)	آی یه eye-yay	ناپاک
Understanding, <i>s.</i> (intellect, reason)	گووبزودغد goobzood-ghed	عقل
Understanding, <i>s.</i> (thought, idea, reflection)	گووبشیهز goobsheehz	فکر - اکلامه
Understand, <i>v.</i>	تزشغاکا tzhghágá	اکلامق
Ungrateful, <i>a.</i>	تلش tlésh	خاین
Unhandy, <i>a.</i> (unskilful, awkward)	کغوز k'ghooz	فنا
Universal, <i>a.</i>	آشپت áshpét	علی السویه
Unknown, <i>a.</i> (unacquainted)	شاهشزا sháhsh-zghá	بللوسز
Unmarried, <i>a.</i>	پشاسه قازمیشاگو psháhsey kazmeeshágó	بکار
Untie, <i>v.</i>	طاطشی شوما روخون tátshée shúmá rokhún	چوزمک
Untied, <i>a.</i>	اطخوبشیهشو { etkhoo- psheeshó }	صالی ویرلش
Untruth, <i>s.</i>	پسه psey	یلان
Unto, <i>prep.</i> (to)	سیبهاگه - سیکنشط - ام seebhâghey, seekênsht, ém	یه
Unwell, <i>a.</i>	میهاگت فیوغوب meemág fey-yoo-ghoob پیوغوب pay-yóghob	خسته مزاج
Up, <i>ad.</i>	ایسه épsey	یوقری
Urine, <i>s.</i>	اوطخابز - واتخابس ottkhábz, wátkhábs	سدک
Us, <i>pron. acc. case</i>	تریشور téreeshwér	بزی
To us	طه تادیش خاگوا teytádish khágoo-á	بزه

ENGLISH.	CIRCASSIAN.	TURKISH.
Use, <i>s.</i> (usage, application)	شَاهْلَزَه sháhlzey	عدت - توره
Useful, <i>a.</i>	يِشْ-وَاه yish-wáh	فايده لو
Use, <i>v.</i>	سَوَا sôghá	قوللتمق
Valiant, <i>a.</i> (brave)	تَلِيْطَشِيَان tleetsh-yán	يکيد
Valley, <i>s.</i>	کُو لَآگَه koo lághey	دره
Value, <i>s.</i>	تِيْهْبَزَه teehbzey	قيمت
Veal, <i>s.</i>	شَکْه اِيل shkey-il	طنه اتی
Vein, <i>s.</i>	پَه péh	طمر
Vehement, <i>a.</i>	تَلِش tlésh	شدید
Vendible, <i>a.</i> (sale-able)	شَانِي shánee	صاتلق
Very, <i>a.</i>	پِيْطَه pit-tey	پک - قاتی
Vessel, <i>s.</i>	پَارْکِتْصِيْک parkétzeeg	قایق
Vexation, <i>s.</i>	پَغْوَش pgho-koosh	خاطر قالدغلی
Vice, <i>s.</i>	زِيْآ بَزَاگ zéppá bzág	بدخوی
Village, <i>s.</i>	زَوِيْ تَشِيل zony-tahil	کوی
Vine, <i>s.</i>	سَانِهْتَشِي sánéhtshee	اصما
Virgin, <i>s.</i>	پَسَه سِيْبْکَا - پَسَاشَه psay-say-sibká, psáh-shey	قراوغلان - قر
Virtue, <i>s.</i>	سَاپَه زَاها sápey záhá	هنر - فصیلت
Visible, <i>a.</i>	تَلَوِيْ غُون tlouy-ghoon	کورنر
Visit, <i>s.</i>	سِيْکُوْهْس لَوَا sikwehalogha	زیارت
Voice, <i>s.</i>	بُوْه شَا boohshá	سس - صدا - سوز

ENGLISH.	CIRCASSIAN.	TURKISH.
Void, <i>a.</i> (empty, idle)	نَهْتَشَه néhtshéh	بوش
Voluptuousness, <i>s.</i>	گَهْگَر طَخَا گَوَار gheygher tkhá ghwéhr	ذوق - صفا
Wager, <i>s.</i>	تَلَاهَب غِب tláhb ghép	بخش
Wait, <i>v.</i>	پَاپَلَا páplá, فَافَلَا fáflá	بکلمک
Wall, <i>s.</i>	دَافَقَا - دَافَا - دَاهِبَا dáfká, dâpká, dâhbka	دیوار
Want, <i>s.</i> (diminution)	پَفَنَر pfénér	نقصان
Want, <i>s.</i> (nothing)	طَامِشَك - طَامُوشَك tameeshk, támooshk	یوقلتی
War, <i>s.</i>	زَاوَا zâwâh	جنگ
Warm, <i>a.</i>	فَاهِبَه fâhbey, پَاهِبَه páhbey	آسجق
Warm, <i>v.</i>	غَاهَفَاهِبَه gháfâbey	آسقمق
Wash, <i>v.</i>	{ أَغِي شِهِنْشَط } { áhghee } { sheehnsht }	یقیمق
Watch, <i>s.</i>	سَاخَاط sákhát	ساعت
Watchmaker, <i>s.</i>	سَاهَاطَاش sáhátâsh	ساعتچی
Water, <i>s.</i>	پَسِی psee, پَسُو psou	صو
Waters	پَسِشِر psee-shér	صولر
Water-closet, <i>s.</i>	پَسُوْهِن pssûhn	ایاق یولی
Water-seller, <i>s.</i>	پَسِيقَا زَاهِرَه psee-kázáheyrey	سقا
Wave, <i>s.</i>	شِیْبُوش sheeboosh	طالغه
We, <i>pron.</i>	تِیْرُو teyroo	بز
We ourselves	تِیْرِشِر teyreeshér	کندومز

ENGLISH.	CIRCASSIAN.	TURKISH.
Weak, <i>a.</i>	واود wood	یواش
Weariness, <i>s.</i> (tediousness)	سیگومگوزازوی sigoomeygoozázooy	جان ثقتیسی
Weather, <i>s.</i>	وزشو wez-shoo	هوا
Wednesday, <i>s.</i>	بیرسکیزی beyreyskeyzee	چارشنبه
Week, <i>s.</i>	سیت تخامافه - هاماپه sit tkhâmáfey, hámápey	هفته
Weeping, <i>s.</i>	گه ghey	اغلش
Weight, <i>s.</i>	شکه shêkê	طارتی
Weigh, <i>v.</i>	شکیر shêhkir	تارتمق
Well, <i>a.</i>	زشو zshó	ایو
Well, <i>s.</i>	پرسینه perssinney	چشمه قویو
Well-water, <i>s.</i>	پسینپس psee-neps	قیو سویی
Wench, <i>s.</i>	بزاعه شخاراواک bzaghéy shkháráwáck	پوستال - سورتک
West, <i>s.</i>	اباسشی âbâseyshee	باطی
Wet, <i>a.</i>	نیرووشیده {neev-vsheed- shey}	یاش
What, <i>inter. pro.</i>	پسیدوم پاپشه (فافشه) pseedoom pápshey (fáfshey)	نه
Wheat, <i>s.</i>	کتصه پپهش kéhtzey-peesh	آری بغدادی
Wheaten bread	طشاخ tshákh	قرانجلا
When, <i>ad.</i>	سیدی یو seedee yóh	نه زمان
Where, <i>ad.</i>	طهدوه téh-doo-ey	نرده

ENGLISH.	CIRCASSIAN.	TURKISH.
Which, <i>rel. pro.</i>	طررهٔ ter-ráhrey	قنغیسی
White, <i>a.</i>	پیهشهٔ peehshey	بیاض
Whither, <i>ad.</i>	طدیهٔ پآگ ted-rey pág	نردیه
Who, <i>inter. pro.</i>	شط shét	کم
Who, <i>rel. pron.</i> (which, what)	سسوواغا ses-wâgha	که
Why, <i>ad.</i>	سیدا seedá	نیچون
Wicked, <i>a.</i>	بزآگهٔ bzágéh	کوتی - کم - فنا
Wide, <i>a.</i>	شآبغا shâbghá	اینلو
Widow, <i>s.</i>	شوزآب shoozáb	دول عورت
Widower, <i>s.</i>	ارس érs	دول ار
Wife, <i>s.</i>	شوهز - پی شوهز shûhz, yeeshûhz	زوجه - قری - اهل
Wife's sister	طیکخو tib-kho	بالدر
Wild, <i>a.</i>	آیهٔ eye-yéh	یبانی
Will, <i>s.</i>	شآدبزهٔ - نآدسیب shâbzhéh, náhsib	ارادت
Will, <i>v.</i>	خسط khsét	استمک
Willingly, <i>ad.</i>	آیهٔ شآز eehtsház	استدیرک
Wind, <i>s.</i>	شیبغا shib-ghá	روزگار
Wind up, <i>v.</i> (to wrap up)	شیهقهٔ shéhkey	صارمق
Window, <i>s.</i>	سکھآناغوبش skhánághúbsh	پنجره
Wine, <i>s.</i>	سان sán	شراب
Wing, <i>s.</i> (of a bird)	بزی bzee	قناد

ENGLISH.	CIRCASSIAN.	TURKISH.
Wing, <i>s.</i> (of an army)	بادزر اوغای غا bâdzér ôgh-eye-ghâ	عسکر الای
Winter, <i>s.</i>	طشماهف - دشاها tsheemâhf, djâhá	قش
Wipe, <i>v.</i>	طله مه tléméh	سلمك
Wise, <i>a.</i>	دگ dégh	اوصلو
Wit, <i>s.</i>	سیرقوی سیدقو طوغاغتب sémérkony sib-koh tooghaghéb	لطیفه
Witchcraft, <i>s.</i> [to use]	نہ پشیر ney psheerér	کوز باجی - سحرلک
With, <i>prep.</i>	طیزه پاط teezeypat	برابر
Withdraw, <i>v.</i>	اوشه اوهرطشکوتش ûhshey úzétshékwétsh	اوزاقلتمق
Without, <i>prep.</i>	ویره weyrey, بوره boorey	سز
Without, <i>ad.</i> (externally)	زیم طشیره هاکیگه طشغاغا zénémtsheereh hákeeghey tshghághá	دشاردن
Witness, <i>s.</i>	شاهات sháhât	شاهد
Witness, <i>v.</i>	{shákhát} شاخت زغوھطو {zghotoo}	اثبات ایتک
Woman, <i>s.</i> (lady, mistress)	شیز shiz, شیز sheez	خاتون - قری
Woman, <i>s.</i> (wife)	سوس sús	عورت
Wood, <i>s.</i>	پخا pkhá	اودون
Wool, <i>s.</i>	سی see	یوک
Word, <i>s.</i>	بوھشا boohshá	سوز - لاقردی
Work, <i>s.</i>	اوپ ohp, آفھ ahf-fey	ایش - طولاب

ENGLISH.	CIRCASSIAN.	TURKISH.
World, <i>s.</i>	مَهْدَنِّيَا اَرَضِيِي meydoonyâ ârdeylee	دنیا
Worm, <i>s.</i>	تَوَغُوَزُو toghoozoo	قورق
Worst, <i>a.</i>	سَبَقَادَت دُوسُوخُو seb-kâh-dét dô-soobkhôh	غایتده کم
Worthy, <i>a.</i>	پَسَش pey-sesh	لایتی
Wound, <i>s.</i>	اَوَاهَا oo-âghá	یاره
Wrap, <i>v.</i>	سَشَه قِیَا s-shéh key-yá	صارمق
Wrong, <i>a.</i>	شَاف - شَافِپ shâ-féf, shâ-pép	یرامز
Write, <i>v.</i>	مَاه تَشَه máhtshey	یازمق
Writer, <i>s.</i>	تَشَاكْوَه tshâkwey	یازبجی
Writing, <i>s.</i>	تَشُوغَا tshoghá	یازی
Year, <i>s.</i>	طَلَه سِی - سِیْخَلِس tlaysee, seekhless	یل - سنه
Year (the current)	مُوغَا mogha	بو یل
Yellow, <i>s.</i>	اَوغُوَشِی oghooshi	صاری
Yes, <i>ad.</i>	وَهْهِي wayhee	اوت
Yesterday	نَوِی اَوَش - طُوغَاز now-oosh, toghaz	دون
Yet, <i>conj.</i> (not-withstanding)	سَاسْتَه sâhstey	ینه - او یله ایکی
You, <i>pron. nom. c.</i>	سُورِیْشَر sôreeshér	سز - سز لر
To you	وَاهْیَر woh-yér	سزه
You, <i>accus. case</i>	وَاهْرِه wôhree	سزی

ENGLISH.	CIRCASSIAN.	TURKISH.
Young, <i>a.</i>	نِيبْشِيدْشَه neebsheedshey	کِچ
Young man	تَغَا tghā	کِچ - جوان
Youngest brother	طُشِينَاهَا طُشِيطْ صِيقْ tsheenâhâtshit tziok	کُوجَک قُرداش
Youth, <i>s.</i> (tender age)	تَغَاغْبِسُو tghâghébsoh	گَنجَلِک
Youth, <i>s.</i> (a young man)	تَشَهْلُوخ tsheylôkh	اَوغَلان
Zeal, <i>s.</i>	غَايِرَتْ زَصَهْمَاطُش ghâyret ztsémâtsh	غِيرَت

A
DICTIONARY
OF THE
CIRCASSIAN LANGUAGE.

SECOND PART:

CIRCASSIAN—ENGLISH—TURKISH.



CIRCASSIAN.	ENGLISH.	TURKISH.
اباسشي abaseyshee	west, <i>s.</i>	باطی
ابكو abkoo	glass, <i>s.</i>	شیشی — قدح
اپسگه — واپسگه apsgay, waps'gay	cough, <i>v.</i>	اوکسرمک
اپسه áhpsey	above, <i>prep.</i>	یوقرده
اپسه épsey	up, <i>ad.</i>	یوقری
اپطلب éptleb	curtain, <i>s.</i>	پردہ
اپهدد — اپهو ép-hóh, éphédéd	before, <i>prep.</i>	ایلرو — اول
اپه hey	real, <i>a.</i> (true)	داتی
اپ هب صوغا {ép hép} {tsoghá}	point, <i>v.</i> (to sharpen)	سوریلک
اپ هب صوغا {ép hép} {tzoghá}	tip, <i>s.</i>	سوریلک
اپ هگی کییکه áp héghee keye-key	clever, <i>a.</i>	الندن کلور
اتتاغاغ áttághâgh	height, <i>s.</i> (altitude)	یوکسکک
اتته éttey	lift, <i>v.</i> (to heave)	قالدرمق
اتشووب étshoob	out, <i>ad.</i>	یشاری
اتلابس etlábs	knowledge, <i>s.</i>	علم
اجاق ádják	hearth, <i>s.</i>	اوجاق
اخورشین eykhohsheen	change, <i>v.</i>	دکشرمک
اددی — زمر — پاومه eddee, zeymer, páoomey	neck, <i>s.</i> (the nape of the neck)	اکسه
ادرهپای ádrébheye	towards, <i>prep.</i> (against)	قرشو

CIRCASSIAN.	ENGLISH.	TURKISH.
آدرٲلر پو غوبزو ádrétlér po ghooobzo مدرر قاكه médrér kághey	preference, <i>s.</i>	اوسته لك
ايش aydash آدشە ádayshey آدمده áhdémaydé	side, at one's, <i>s.</i> (close to) thither, <i>ad.</i>	ياندە ارايه اوتە برى
ادن كسد eezn kséd	round about (on this side, and on the other side) permission, <i>s.</i> (leave)	ادن
ايردا — بوهل شودت bohł shûdet, áreerdâ	beginning, <i>s.</i>	ابتدا — ابتدا
آراروش شيطا {árârûsh} sheetá	that, <i>rel. pron.</i> (which, who)	كه — اويله كه
آراهە áráhrey	so, <i>ad.</i>	بويله
ارزارار arzárar	absurd, <i>a.</i>	دادسر
ايرس érs	widower, <i>s.</i>	دول ار
آره árey	him, <i>pro., acc.</i>	انى
آريشت áreeshet	nobody, <i>pron.</i> (none)	هيچ كسه
آريشر áreeshér	they, <i>pron.</i>	انلر
ازاد ايزو ázád-eezôh	free, <i>a.</i>	ازاد
ازاو ezoo	taste, <i>s.</i> (savour, relish)	داد — لذت
ازدشاب ézdjabb	idol, <i>s.</i>	بت
ازشو éz-shû, ازره ez-rey	sweet, <i>a.</i>	طاتلو
ازش ézsh	colour, <i>s.</i>	زنك
ازشابو ézsháboo	sound, <i>a.</i> (healthy)	صاغ

CIRCASSIAN.	ENGLISH.	TURKISH.
آسَارِيشَ ásáreesh	of them	انلرث
آسُودَت — باهش âsoodet, bāhsh	great, <i>a., pos. deg.</i>	بیوک
شهودت shoodét		
إش ésh	mien, <i>s.</i> (look, countenance)	چهره
إشایِیِیر áshá-ee-eyér	them, <i>pron., pl.</i>	انلری
إشایِیِیر یِهَإر áshá-ee yee-ér	from them, <i>ab. c.</i>	انلردن
إشپَت áshpét	universal, <i>a.</i>	على السَّوِيَّة
إشپَد áshped	even, <i>a.</i>	هان - برابر - بکزر
آشنا آورا داش { áshná } órâ dāsh	from him, <i>ab. c.</i>	اندن
إششِه esh-shey	low, <i>a.</i> (not high)	اشاغی
آشوشِه مِیش { áshoo- } sheymish	to-morrow, <i>s.</i>	یاری
إشیرِیِیر ásh-yér	to them	انلره
إشیرِیِیر ásheeyer	of him	انك
إشیرِیِیرِیِیر áshee-yer	his, <i>pron.</i>	انك
إشیرِیِیرِیِیر یَات asheeyér yât	his father	انك باباسی
إشیرِیِیرِیِیرِیِیرِیِیر ásh-yoo	to this	بوکا
آطَهَاتِیِیر áh-há-det, آطا atta	high, <i>a.</i>	یوکسک
إطخویشِیشو { etkhoo- } psheeshó	untied, <i>a.</i>	صالی ویریش
إطزیمِِیر étzim	fist, <i>s.</i>	یمروق
إطشِیش atshésh	chamber, <i>s.</i>	اوطه
إطلابس et-lábs	root, <i>s.</i>	کوک

CIRCASSIAN.	ENGLISH.	TURKISH.
اَطلر átler	fellow, <i>s.</i> (a mean person)	حريق
اَطلش átletsh	handkerchief, <i>s.</i>	ياغلق
اِغازين ágházin	live, <i>v.</i>	يشامق
اِغاسِم ághásém	teach, <i>v.</i>	اوكرتمك
اِغاشته ágháshté	terrify, <i>v.a.</i>	قورقمق
اِغان óghán	opening, <i>a.</i> (aperture)	دلك - اغز - عمل
اِغِي شِهِنَشْت { áhghée sheehnsht }	wash, <i>v.</i>	ييقمق
اِفْخَاب - اِبْخَاب - اِنْخَاد efkháb, epkháb, éb-khád	finger, <i>s.</i>	برمق - پارمق
اِفِدَت éhféddet	office, <i>s.</i>	منسوب
اِوهپ ohp, اِفه áhf-fey	work, <i>s.</i>	ايش - طولاب
اِپْكو ápkû, اِفْكو áfkû	flask, <i>s.</i> (flagon, bottle)	شيشه
اِغْرِيز سَخَاگِه égriz skhághe	again (once more)	تكر
اِگِه ayghey	namely, <i>ad.</i>	يعنى
اِغُو زَاوِيَك eygo zou'y-g	middle, <i>s.</i> (interval, medium)	ارا - اورتا
اِگِه زَاغَا ághee zághá	once, <i>ad.</i> (one day)	برزمان
اِلْتِين élteen	ring, <i>s.</i>	يوزك - حلقه
اِلْمَاس elmás	diamond, <i>s.</i>	الماس
اِنْدَازَه éndázé	ell, <i>s.</i>	ارشن - اندازه
اِنْسَافِي اَوْشِيَتُوك insápi ohshitok	cheap, <i>a.</i>	انصافلو
اَيْنُوهك aynoohk	moiety, <i>s.</i>	ياری - نصف

CIRCASSIAN.	ENGLISH.	TURKISH.
انوقوآرى — اوايش ênókó-âree, ô-ish	end, <i>s.</i>	نهایت صوک - آخر
ا ôh	two, <i>a.</i>	ایکی
اواوش oh-oohsh	back, <i>adv.</i>	کیرو
اواگا oo-âghá	wound, <i>s.</i>	یاره
اوایککه oo-ikkéy	kill, <i>v.a.</i>	اولدرمک
اواپیش û-ish	last, <i>a.</i>	صوک
اوبزه oobzey	lip, <i>s.</i>	طوداق
اوبیت âbit	stop, <i>v.</i>	طومتق
اوبید oobid	catch, <i>v.</i>	طومتق — دومتق
اوپه ôhpey	trade, <i>s.</i>	صنعت
اوپیکزان ohpeekhzán	handicraft, <i>s.</i>	صنعت — کچمه
اوتزه ootzey	herb, <i>s.</i>	اوت
اوخانر ohkhâner	destroy, <i>v.</i>	بوزمتق
اودشوق ohdjok	chimney, <i>s.</i>	اوجاق
اوزیشل oozeeshell	illness, <i>s.</i>	علت
اوسخانشت oos-khânst	sit, <i>v.</i>	قومتق
اوسسا غاسسه oossá ghássey	instruction, <i>s.</i>	درس
اوسوفغادات - اوسوفغادات úsúfghádát, úsúpghádát	exact, <i>a.</i> (punc- tual, careful)	دقتلو
اوشاغو — دشوگا ooshághó, dshoghá	star, <i>s.</i>	یلدز
اوشاها úhsháhá	through, <i>prep.</i> (by, by means)	یوزدن — ایله ایچندن

CIRCASSIAN.	ENGLISH.	TURKISH.
اوشوگه و غوصون ooshoghey weyghotsoon	amusement, <i>s.</i>	اكلنجه
اوشوھن oohshoohn	accomplish, <i>v.a.</i>	بنورمك
اوشير ōshyer	to him, <i>dat.</i>	كا
اوطخابز — وادتخابس ottkhábz, wátkhabs	urine, <i>s.</i>	سدك
اوطسيفدا ōt-sif-dá	creation, <i>s.</i>	مخلوق
اوطشيره بيطله { ōt-sheyrey bit-ley }	twenty-four	يگرمى دورت
اوطشيره بليره { ōt-sheyrey bleerey }	twenty-seven	يگرمى يدى
اوطشيره پسيره { ōt-sheyrey pseerey }	thirty, <i>a.</i>	اوتر
اوطشيره زيره { ōt-sheyrey zeerey }	twenty-one	يگرمى بر
اوطشيره شوره { ōt-sheyrey shoorey }	twenty-six	يگرمى التى
اوطشيره شيره { ōt-sheyrey sheerey }	twenty-three	يگرمى اوج
اوطشيره طيره { ōt-sheyrey tpeyre }	twenty-five	يگرمى بش
اوطشيره طقوره { ōt-sheyrey tkoorey }	twenty-two	يگرمى ايكى
اوطشيره غوگوره ōt-sheyrey ghooogoorey	twenty-nine	يگرمى طوقوز
اوطشيره ييره { ōt-sheyrey yeerey }	twenty-eight	يگرمى سكر
اوطشه ōtshy	twenty, <i>a.</i>	يگرمى
اوطشيش ōtshish	sixty, <i>a.</i>	التميش
اوطشيش بليره { ōtshish bleerey }	sixty-seven	التميش يدى
اوطشيش بيطله { ōtshish bit-ley }	sixty-four	التميش دورت
اوطشيش زيره { ōtshish zeerey }	sixty-one	التميش بر

CIRCASSIAN.	ENGLISH.	TURKISH.
اوشیش شورہ {ôtskish shoorey}	sixty-six	التمیش التی
اوشیش شیرہ {ôtskish sheerey}	sixty-three	التمیش اوچ
اوشیش طیرہ {ôtskish tpeyre}	sixty-five	التمیش بش
اوشیش طقورہ {ôtskish tkoorey}	sixty-two	التمیش ایکی
اوشیش غوگورہ ôtskish ghooogoorey	sixty-nine	التمیش طوقوز
اوشیش یرہ {ôtskish yeerey}	sixty-eight	التمیش سکر
اوشیتک ôt-shitk	forty, a.	قرق
اوشیتک بلیرہ {ôt-shitk bleerey}	forty-seven	قرق یدی
اوشیتک بیتله {ôt-shitk bitley}	forty-four	قرق دورت
اوشیتک زیرہ {ôt-shitk zeerey}	forty-one	قرق بر
اوشیتک شورہ {ôt-shitk shoorey}	forty-six	قرق التی
اوشیتک شیرہ {ôt-shitk sheerey}	forty-three	قرق اوچ
اوشیتک طیرہ {ôt-shitk tpeyre}	forty-five	قرق بش
اوشیتک طقورہ {ôt-shitk tkoorey}	forty-two	قرق ایکی
اوشیتک غوگورہ ôt-shitk ghooogoorey	forty-nine	قرق طوقوز
اوشیتک یرہ {ôt-shitk yeerey}	forty-eight	قرق سکر
اوشیتلوسین ôt-shit-lôsin	seventy, a.	یتمش
اوشیتلوسین بلیرہ ôt-shit-lôsin bleerey	seventy-seven	یتمش یدی
اوشیتلوسین بیتله ôt-shit-lôsin bitley	seventy-four	یتمش دورت
اوشیتلوسین زیرہ ôt-shit-lôsin zeerey	seventy-one	یتمش بر

CIRCASSIAN.	ENGLISH.	TURKISH.
اوشیطلوسین شورہ ô-t-shit-lôsin shoorey	seventy-six	یتمش الی
اوشیطلوسین شیرہ ô-t-shit-lôsin sheerey	seventy-three	یتمش اوچ
اوشیطلوسین طیرہ ô-t-shit-lôsin tpeyre	seventy-five	یتمش بش
اوشیطلوسین غوگورہ ô-t-shit-lôsin ghooogoorey	seventy-nine	یتمش طوقوز
اوشیطلوسین طقورہ ô-t-shit-lôsin tkoorey	seventy-two	یتمش ایکی
اوشیطلوسین بیرہ ô-t-shit-lôsin yeerey	seventy-eight	یتمش سکر
اوشیطله ô-t-shit-ley	eighty, a.	سکسن
اوشیطله بلیرہ ô-t-shit-ley bleerey	eighty-seven	سکسن یدی
اوشیطله بیتله ô-t-shit-ley bitley	eighty-four	سکسن دورت
اوشیطله زیرہ ô-t-shit-ley zeerey	eighty-one	سکسن بر
اوشیطله شورہ ô-t-shit-ley shoorey	eighty-six	سکسن الی
اوشیطله شیرہ ô-t-shit-ley sheerey	eighty-three	سکسن اوچ
اوشیطله طیرہ ô-t-shit-ley tpeyre	eighty-five	سکسن بش
اوشیطله طقورہ ô-t-shit-ley tkoorey	eighty-two	سکسن ایکی
اوشیطله غوگورہ ô-t-shit-ley ghooogoorey	eighty-nine	سکسن طوقوز

CIRCASSIAN.	ENGLISH.	TURKISH.
اوشيطله پيره ô-t-shit-ley yeerey	eighty-eight	سكسن سكر
اوغابزينديشٹ { ooghábzee- nisht }	adorn, <i>v.a.</i> (to clean)	تميزلك
آغور اولدى تلسر روخو âghor oldee tleyser rookhō	hearing, <i>s.</i>	قوت سامعه
اوغورق ohghoork	looking-glass, <i>s.</i>	آينه
اوغوششا oghôsh-shá	error, <i>s.</i>	يكس
اوغوشى oghooshee	yellow, <i>s.</i>	صارى
اوغوتينديشٹ ôghótinisht	find, <i>v.a.</i>	بولتى
اوغاپله — واهپتله ôghápley, wáhptley	copper, <i>s.</i>	باقر — بقر
اوغافاسكين ogháfáskin	bathe, <i>v.a.</i>	ييقتمق
اوغا مېزآغه oghá mébzâghey	stink, <i>s.</i>	فنا قوتو
اوغان oghân	hollow, <i>a.</i>	اويتى
اوغان oghan	hole, <i>s.</i>	دلک
اوغوگو oghógoo	road, <i>s.</i> (path, way)	يول — طريق
اوغوگو — غوگو ôghóghoo, ghógû	street, <i>s.</i>	يول — سوقاق
اوغون — مه كواه ôghon, méh-kwéh	cry, <i>v.</i> (to scream, to bawl)	بغرمق — اغلامق
اوغون oghoon	line, <i>s.</i>	صرا
اوغونمه ooghoonmey	coarse, <i>a.</i> (gross, thick, rough, rude)	قبا
اوغويو oghóyóh	collect, <i>v.</i> (to gather)	طوپلمق
اوقاى ookáhts	for, <i>prep.</i>	اوتري — ايجون

CIRCASSIAN.	ENGLISH.	TURKISH.
اوقوٹشو ookootsho	over, <i>prep.</i>	اوستنه
اوقوف آری o-koof-aree	lips, <i>s.</i>	دوداق
اوهك oohkey	murder, <i>v.</i>	اولدرمك
اوگوونزی اگی خو oogoobzee eygheekhô	hermaphrodite (androgynus)	هم ارکک — هم دیشی — خنثی
اوگوبسه ای ایگ ogûbsey-ee-igh	turning, <i>s.</i> (from the road)	صپایول
اوگوٹشوق یهشطش ôhgootshook yéshtsh	take something upon one's self, <i>v.</i>	اوستنه المتی
اوگوغوبی ghoo-ghoob-ghée	ninety, <i>a.</i>	طوقسن
اوگوغوبی بلیره ô-goo-ghoob-ghée bleerey	ninety-seven	طوقسن یدی
اوگوغوبی بیطله ô-goo-ghoob-ghée beetley	ninety-four	طوقسن دورت
اوگوغوبی شوره ô-goo-ghoob-ghée shoorey	ninety-six	طوقسن التی
اوگوغوبی شیره ô-goo-ghoob-ghée sheerey	ninety-three	طوقسن اوچ
اوگوغوبی طیره ô-goo-ghoob-ghée tpeyre	ninety-five	طوقسن بش
اوگوغوبی طقوره ô-goo-ghoob-ghée tkoorey	ninety-two	طوقسن ایکی
اوگوغوبی غوگورا ô-goo-ghoob-ghée ghoo-goorá	ninety-nine	طوقسن طوقوز
اوگوغوبی یدیره ô-goo-ghoob-ghée yeerey	ninety-eight	طوقسن سکر
اوهبیط oohbeet	hold, <i>v.</i>	طومتق
اوهپ ohp	labour, <i>s.</i>	ایش

CIRCASSIAN.	ENGLISH.	TURKISH.
اودان — اودان ôhdân, oodân	thread, <i>s.</i>	ایپک
اوهدشیناٹ ûhtsheenât	against, <i>prep.</i> (contrary)	قرشو
اوه sheyghey	below, <i>adv.</i>	اشاغده
اوه شه — اوریشینشط oohshey, oreesheenisht	open, <i>v.</i>	اچمت
اوهشه اوهزٹشکوتش ûhshey ûzétshékwétsh	withdraw, <i>v.</i>	اوزاتلمق
اوهشو oohshoo	open, <i>a.</i>	اچق
اوه شو — برگللو روخوا — oohshoo, birghillu rôkhûa,	clear, <i>a.</i> (plain, distinct)	اچق — آشکاره
بیش گیلده — اوشوق bish ghildey, oshok		
{ ootey shoo- } اوهطه شوواغا { wâghha }	drunkenness, <i>s.</i>	سرخوشلق
اوهقا ôhkâh	spoil, <i>v.</i>	بوزمتی
اوهگی oohghee	dance, <i>s.</i>	خوده
اوهنشغ ohnshéggh	trowsers, <i>s.</i>	طون
اوهنشواه oonesh-wâh	palace, <i>s.</i>	سرای
اوهنه — واونه oohney, woo-ney	house, <i>s.</i>	او
اوهش ouy-oohsh	meal, <i>s.</i>	طمغه
اوهی ایش ouy-ish	sign, <i>s.</i> (token)	نشان
اوهی اوی قیاده ouy-keeyâ-déh	lose, <i>v.</i>	غیب ایتمک
اِه eh	arm, <i>s.</i> (the limb from the hand to the shoulder)	قول

CIRCASSIAN.	ENGLISH.	TURKISH.
<p>ایوگ <i>öyg, ay</i> The <i>او</i> or <i>ö</i> is pronounced as the <i>و</i> in the Turkish word <i>بورک</i>, or as the <i>eu</i> in the French word "<i>peur</i>."</p> <p>آه پلے یَشَهک <i>áhplee yéshék</i> آهَرَه <i>áhréh</i> آهروت شازَه <i>áhrot sházóh</i> آهزَه <i>áhzey</i> آهزَه <i>áhzéh</i> آهزَه غاسَن <i>áhzeh ghasen</i> آهشَه <i>ayshay</i> آهشَه <i>áhshey</i> { آهشَه اِنزِیگَه } <i>ahsh-hápzeeghey</i> آهشَه یوْغُون <i>áhshyoghôn</i> آه کوطَص <i>éhkôtz</i> آه کوطَص <i>aykôtz</i> آه گوهشَه <i>áhgóhshey</i> آهَنَه <i>áhney</i> آه ای <i>eye-ee</i> آه ای <i>eye-éh, éy-yéh</i> آه دِهشِی <i>eedéhshee</i></p>	<p>hand, <i>s.</i> embrace, <i>v.</i> physician, <i>s.</i> mean, <i>v.</i> (to think) sentence, <i>s.</i> (maxim, a saying) liberal, <i>a.</i> (generous) companion, <i>s.</i> (associate, boy) down, <i>a.</i> musket, <i>s.</i> (weapon, arms) therefore, <i>ad.</i> (for that reason) then, <i>ad.</i> (at that time) in, <i>ad.</i> (denoting immediate entrance, as "come in") enter, <i>v.</i> (come in) portion, <i>s.</i> (part of anything) table, <i>s.</i> hideous, <i>a.</i> ugly, <i>a.</i> (deformed) spot, <i>s.</i> (stain)</p>	<p>ال قو حَقْلَمْتِ حکیم - طبیب صَفَقِ حکم جو بُرد چراق - قلفه - ارَقَه داش اشاغی سلاح انک ایچون اول زمان ایچری ایچری پای - حصه صَفَرَه هیبتلو چِرکن لکه</p>

CIRCASSIAN.	ENGLISH.	TURKISH.
ایدشینا idshinna	environs, <i>s.</i>	طرف — اطرف
ایزاق izáak	all, <i>a.</i>	همپسی
ایزیت eezépit	entire, <i>a.</i> (whole, all, full)	بتون
ایزه iz-yéh	possessor, <i>s.</i> (proprietor, owner)	صاحب
ایستزشه — سشه istzshé, s'shey	brother, <i>s.</i>	قرداش
ایطشینی شرمیش ایطشیش itshêni-shermish eehshtêsh	heir, <i>s.</i> (inheritor)	وارث — مترانشور
ایطشوز it-shooz	oval, <i>a.</i>	بیضا
ایطشهل eet-sheehl	fatherland, <i>s.</i>	صلا — وطن
ایطلش eetlesh	sentence, <i>s.</i> (from the judge to condemn)	حکم
ایهتشار eehtsház	willingly, <i>ad.</i>	استیرک
ایهتشن ihtshéhn	fund, <i>s.</i> (stock)	ملک
ایهتشنوز — ناهیه ihtshooz, nâhpey	face, <i>s.</i>	چهره — صورت — یوز
ایکی خاخ eekee khâkh	stature, <i>s.</i>	بوی — اندام
اییه eye-yéh	wild, <i>a.</i>	یبانی
اییه eye-yay	unclean, <i>a.</i> (impure)	ناپاک
بااو báh-oo	state, <i>s.</i> (condition)	حال
بادزر اوغای غا bâdzér ôgh-eye-ghá	wing, <i>s.</i> (of an army)	عسکر الی
بادزه bádzey	gnat, <i>s.</i>	سکک
باش شهودده { bâsh shoodédey }	greater, <i>comp. deg.</i>	دحی بیوک
باش شهودت bash-shoodet	better, <i>comp. deg.</i>	چوق ایو

CIRCASSIAN.	ENGLISH.	TURKISH.
بْزَاگَهْ bzághéh	wicked, <i>a.</i> (evil, ill, bad)	کوتی — کم — فنا
بْزَاگَهْ شُومَهْ پُو bzághéh shoomeypoh	stink, <i>v.</i>	توقتی
بِزِر beyzeyr	market, <i>s.</i>	بزار
بِزِر bézér	shop, <i>s.</i>	دکان
بِزَغْ bzeğh	language, <i>s.</i>	دل — لسان
بِزَغْ وَ بَیْزَغْ وَ بَیْزَغْ وَ bzezyghwáh	take a walk, <i>v.</i>	کرمک
بِزَغِشْ اِپْ bzey ghish ép	dumb, <i>a.</i> (mute)	دلسز
بِزُو bzoo	bird, <i>s.</i>	قوش
بِزُو اُوشْ bzoo-oosh	eagle, <i>s.</i>	قره قوش — قرتال
بِزَهْ bzey	arrow, <i>s.</i>	اوق
بِزَغْ bzeğh	pattern, <i>s.</i>	اورنگ
بِزَغْ هَاگَهْ bzeyghághey	evil, <i>s.</i> (misfortune)	فناقتی
بِزَغْ بَزَغُو bzeğh, bzey-gô	tongue, <i>s.</i> (language)	دل
بِزِی bzee	wing, <i>s.</i> (of a bird)	قناد
بِزِیْ هَا بْ bzeéáháb	piece, <i>s.</i> (part)	دانه — پارچه
بِشْ bësh	stick, <i>s.</i> (wand)	دکنک
بِشْهْ bshey	bee, <i>s.</i>	آری
بِشْهْ شْهْ b'shey-shey	bees, <i>s.</i>	آریلر
بِشْهْ bshey	span, <i>s.</i>	قرش
بِلَهْ bley	serpent, <i>s.</i>	یلان
بِمَشْشْ bemsheesh	corn <i>s.</i> (seeds which grow in ears)	بغداى

CIRCASSIAN.	ENGLISH.	TURKISH.
بوا خازروا boá kházróá	take heed, <i>v.</i>	تدارك ايتكم
بواز شوا boáz shooá	holy, <i>a.</i>	مقدس
بوا گون búá gún	smell, <i>s.</i> (the power of smelling)	قوت شامه
بو اوپ قون bo-ohp-kohn	release, <i>s.</i> (from captivity)	انجا
بوزباگه — بوزباگه bôbzâghey, bzâghey	bad, <i>a.</i>	فنا — کم
بوب غان boob-ghán	shame, <i>s.</i>	عيب
بوخا اوت (or) بورا اوٹ bokháot (or boráot) touy-yeeh yish-shâghey	complaint, <i>s.</i>	شكايت
بوخا طرييه bokhát-tree-yeh	mindedness, <i>s.</i> (inclination)	خاطر — کوکل
بو خا طير يه ياخ bo khátir yee-yákh	remind, <i>v. a.</i>	خاطرلق
بو داه شه boh dâhshey	miracle, <i>s.</i>	معجزات
بود صيپا داش { bodzeepá } { dâsh }	shape, <i>s.</i>	شكل
بوره weyrey, بوړه boorey	without, <i>prep.</i>	سز
بوزدشاز bozdsház	love, <i>s.</i>	سوکو — محبت
بوز سپايوا boz seypáyoo-á	merry, <i>a.</i> (cheerful)	شان
بوز صفير صفه قاهبز boz-sfiz-seffe-kâhbz	honour, <i>s.</i>	عرض — اعتبار
بوزي شاز boh-zee-sház	mistress, <i>s.</i>	ياوقلو — معشوقه
بوس راکھات bos rákhát	rest, <i>s.</i> (repose)	راحت
بوس صوگه زشاخا bôtssooghey zeyshâkhâ	force, <i>s.</i>	ثقلت

CIRCASSIAN.	ENGLISH.	TURKISH.
بوسه سغو زازه bóhse sehghu-zázé	begin, <i>v.</i>	بشلامق
بوشو búshû	known, <i>past. part.</i>	بللو — اشنا
بوشویطلاغو boshooyetlagho	inclination, <i>s.</i>	میل
بوشیشخا bô-shish-khá	ocean, <i>s.</i>	بحر محیط
بوصویش ویده گوه شا روخونب bótsoopish weedeypoosha rokhooneb	haughtiness, <i>s.</i>	فصولتی
بووطه boottéy	across, <i>ad.</i> (athwart)	اکری
بوغودشی búghodshee	field, <i>s.</i>	تارلا — اوا
بوغوزه boo-ghoo-zey	small, <i>a.</i> (narrow)	اینسز — طار
بوغوسبانا قیسوخ bôghoosbána keesókh	tempest, <i>s.</i>	طوفان
بوغوتو bôghotó	rank, <i>s.</i>	مرتبه
بوکا bôka	exchange, <i>v.a.</i>	بوزمتی
بوکدشدط bókéd-shey-det	more humble, <i>comp. deg.</i>	الچقرق
بوگو booghoo	nine, <i>a.</i>	طوقوز
بوگودشی bógódshee	desert, <i>s.</i> (desert- ed places)	چوللق
بووشا booshhá	voice, <i>s.</i> (word, answer)	سس - صدا - سوز لاقردی - جواب
بوھت طلاوی مود شوز boht tlouy mood shooz	noble, <i>a.</i>	صوی زاده
باوی آھزی طلفریت bouy áhzee tléhférit	celebrated, <i>p. part.</i>	مشهور

CIRCASSIAN.	ENGLISH.	TURKISH.
بوی کپسی boy keypéssee	pleasure, <i>s.</i>	آرزو
بەددە beydé	multitude, <i>s.</i>	چوقلق
بەشطنشت beystéynsht	frightful, <i>a.</i>	قورقجق
بیرام افتی byram áftee	holy-day, <i>s.</i>	عید - یورتی گون - بیرام
بیشنف bishnef	garlic, <i>s.</i>	صارمساق
بیطه bit téy	crooked, <i>a.</i> (bent, curved)	اکری
بیطی ناشه bit tee náhshey	awry, <i>ad.</i> (obliquely, asquint)	اکری - شاشی
بیگولی - بیگولو beegillee, beegoolloo	publicly, <i>ad.</i>	آشکاره
بیللیفه - بیللیپه billifé, billipé	Monday, <i>s.</i>	پازار ارتسی
بیلیم billim	animal, <i>s.</i> (cattle)	حیوان
بین been	difficult, <i>a.</i>	گوچ
بینی کش beenee kesh	departure, <i>s.</i>	گوچ - کدش
پابشه páhshey	instead, <i>ad.</i>	یرینه
پابوش paboosh	shoe, <i>s.</i>	پابوج
پابه páhbey	hot, <i>a.</i>	اسی - استجی
پادشاه pádeesháh	emperor, <i>s.</i>	چاسار - پادشاه
پادشه - بیتق pádshey, beeyick	mustaches, <i>s.</i>	بیتق
پاراه شوش párah shoots	dollar, <i>s.</i> (Spanish dollar)	قره غروش
پارقتصیگ párkétzeeg	vessel, <i>s.</i>	قایق

CIRCASSIAN.	ENGLISH.	TURKISH.
پاره párey	money, <i>s.</i>	اتجه
پازاایش pázáeesh	shut, <i>v.</i>	قیامت
پاغو - پاغا - پاھو pághô, pagha, páhoo	cap, <i>s.</i> (the Turk- ish cap)	فس - قلیق - قلپاق
پاغوشر - پاغوشه pághôshér, paghoshey	caps, <i>s.</i>	قلپقلر
پاهگه - هارات páhghey, hárát	penurious, <i>a.</i>	بخیل
پاهایه páháyey	need, <i>s.</i> (neces- sity)	حاجت
پاهبشه páhbshey	on account of, <i>prep.</i>	ایچون
پاهبه fáhbey, پابه páhbey	warm, <i>a.</i>	اسیجق
پاهییه páhyey	cheese, <i>s.</i>	پینر
پتانه ptáney, پسانه psáney	only, <i>ad.</i>	صالت - چیللاق
{ pétouy } پتوی شیطاب { sheetáb }	credit, <i>s.</i> (belief, trust reposed)	اودنیج - ایرتی
پخا pkhá	stick, <i>s.</i> (wood)	اغاچ کوده سی - اودون
پخاطگو pkháteygoo	seat, <i>s.</i>	مقام - کرسی
پخاطگه pkháteyghhey	chair, <i>s.</i>	اسکمله
پخامبو pkhâmbû	board, <i>s.</i> (a flat piece of wood)	تخته
پخانته pkhántey	chest, <i>s.</i> (a large box)	صندوق
پخانشوخوا pkhânshookhá	broom, <i>s.</i>	سپورکه
پخانطه p'khántey	cash-box, <i>s.</i> (mo- ney chest)	صندوق
پخاه pkháh	God, <i>s.</i>	الله - تکرى - خدا

CIRCASSIAN.	ENGLISH.	TURKISH.
پخو pkhôh	stem, <i>s.</i> (trunk)	اغاج کوده سی
پخوبول pkhôhbool	plum, <i>s.</i>	اریک
پدده یبوغاز شنر peddey yéboogház shénér	compare, <i>v.</i>	بکرتیمک
پرسکه کوهشه { péréské } kühshé	Friday, <i>s.</i>	جمعا کونی
پرسینه persinney	well, <i>s.</i>	چشمه قویو
پریر - یوی بیطه péhriz, yooy-bitté	Lent, <i>s.</i> (fasting)	پرهیز
پزیشخاصیه { pzeesh-khá- } tséppé	thirst, <i>s.</i>	صومزلق
پساشی psáshee	lead, <i>s.</i>	قورشن
پساطیق psáhtéek	revenge, <i>v.</i> (being about to fight in consequence of a dispute)	بوغازه اولیق
پساجا psághá	living, <i>part. a.</i>	صاغ
پساقاط psáhták	neck, <i>s.</i> (wind-pipe, throat)	بوغاز - بوین
سوپشاز - پساده soopsház (or sipsház), psáhsey	daughter, <i>s.</i> (girl)	قیز - قز
پساده نه psáhney	naked, <i>a.</i>	چپلاق
پسش pey-sesh	worthy, <i>a.</i>	لایق
پسکه p'sgay	cough, <i>s.</i>	اوکسرک
پسو psôh	chain, <i>s.</i>	زنجیر
پسی psee, پسو psôo	water, <i>s.</i>	صو
پسوخا psókhá	point, <i>s.</i> (a sharp end)	سوری
پسوریک psórik	all together	صبعوع

CIRCASSIAN.	ENGLISH.	TURKISH.
پسوغا psogha	fine, <i>a.</i> (pure, thin, without mixture)	اینجه — اینجه
پسوغا psogha	tired, <i>past. part.</i>	یورغن
پسوغا psoghá	tender, <i>a.</i>	نازك
پسوغو کاکه ی psogoo kákhéy	slender, <i>a.</i>	اینجه بویلو
پسونگی psonghee	all over	هر یرده
پسوهن pssúhn	water-closet, <i>s.</i>	ایاق یولی
پسه psey	untruth, <i>s.</i>	یلان
پسه psey	soul, <i>s.</i>	جان
پسه pséh	spirit, <i>s.</i> (mind, genius)	روح
پسه اغا psey-ághá	lie, <i>v.</i> (to tell an untruth)	یلان سویلمک
پسه اوربق psey-oreek	every, <i>a.</i>	هر بر
پسه سیدیکا — پسا شه psey-sey-sibká, psáh-shey	virgin, <i>s.</i>	قزاوغلان — قز
پسه کولا گه psey koolághey	source, <i>s.</i> (fountain)	قیناق
پسی psee	juice, <i>s.</i> (sap in vegetables)	صو
پسیا طیش psee-yátsh	grandfather, <i>s.</i>	دده
پسیدوم پایشه (or فافشه) pseedoom pápshey (fáfshey)	what, <i>inter. pron.</i>	نه
پسیشادز psee-shádz	robber, <i>s.</i>	یول کسیجی
پسیشاه زه psee-sháh-zey	treason, <i>s.</i>	خیانت
پسیشر psee-shér	waters, <i>s.</i>	صولر
پسی شونه psee shooney	able, <i>v.n.</i> (to be able)	ایده بلمک

CIRCASSIAN.	ENGLISH.	TURKISH.
پسی شه غسباش {psee shéh ghsébásh}	cheat, s. (a fraud)	حيله
پسیقازاھره psee-kázáheyrey	water-seller, s.	سقا
پسی کو psee-koo	nineteen, a.	اون طوقوز
پسی کو بل psee-koobel	seventeen, a.	اون یدی
پسی کوش psee-koosh	sixteen, a.	اون التی
پسی کوتل psee-kootl	fourteen, a.	اون دورت
پسی کوتف psee-kootf	fifteen, a.	اون بش
پسی کاوی ای psee-kouy-ee	eighteen, a.	اون سکر
پسیمی اگودشو طت psee-mee égootshoo tet	baptism, s.	واقتر
پسینپس psee-neps	well-water, s.	قیو سوبی
پسیندشه pseeendshey	light, a. (not heavy)	یینی
پشاغو pshághó	smoke, s.	طومان
پشاخو pshákhoo-á	sand, s.	قوم
پشاه قازمیشاگو psháhsey kazmeeshágó	unmarried, a.	بکار
پشاه لوخما طیشه ایشط psháhâ lokh-mâ teeshey-isht	supper, s.	اخشام مانجه سی
پشاهسی قاهت شاهاب psháhsee-káht-sháháb	marriage, s.	اولمه
پشاه راه - پشاغو psháh wáh, pshágho	fog, s.	طوبان - پوس
پشراخه - پشراخا pshérakhé, psheyrákhá	servant, s. (male or female)	خدمتکار
خزمتاش پشیراخا khiz-métash psheerákhá		

CIRCASSIAN.	ENGLISH.	TURKISH.
پَشَرغومیدت { psher- ghômeedet }	big, <i>a.</i>	تنلو
پشه pshey	prince, <i>s.</i>	بك — شهزاده
پشه pshey	backgammon, <i>s.</i>	طاوولی
پشه pshay	master, <i>s.</i> (lord)	اغا
پشی pshee	king, <i>s.</i>	شاه
پشینابسی psheenábsee	bow, <i>s.</i> (a fiddle- stick)	کمان یای
زاغان داق zâghan dák	bow, <i>s.</i>	
پشینر psheener	riband, <i>s.</i>	شرید — باغ — بند
پشینا pshinnáh	music, <i>s.</i>	چالغی
پشههش psheehshey	proud, <i>a.</i>	فضول
پتسه کا وَا ptsey ká wáh	name, <i>v.</i>	ارینی سویلمک
پطشس یاخو { ptshes yákhoo }	trust, <i>v.</i>	اینانمق
پغوقوش pgho-koosh	vexation, <i>s.</i>	خاطر قالدغلی
پفَنر pfénér	want, <i>s.</i> (diminu- tion)	نقصان
پکا pká	band, <i>s.</i> (a bandage or tie)	جلد
پلاگا قاراگول { plágá kárágool }	sentinel, <i>s.</i>	قول قولتی
پلانوق plánook	side, <i>s.</i>	طرف — یان
پنایر pánáyir	fair, <i>s.</i>	پنایر
پور poorr	servant, <i>s.</i> (maid)	بسلمه
پوبشین poobsheen	cut, <i>v.a.</i>	کسمک
پوهشو pooshoo	plaster, <i>s.</i>	آچی
په péh	vein, <i>s.</i>	طمر

CIRCASSIAN.	ENGLISH.	TURKISH.
په pey	nose, s.	بورون
پهسواش péhsoowáhsh	decent, a.	مناسب
پیردش pirdsh	rice, s.	پزنج
پیته peetay	strength, s.	قاویلك
سپته seehte, پیته peehtey	fast, a. (firm, strong)	قوی
پیته pit-tey	very, a.	بك — قاتی
پیغمبرش — رسول peyghámbersher, résool	prophet, s.	پیغمبر — رسول
پیو بدشی نب pew b'dshee neb	blunt, a. (dull)	كسمز — پت — كت
پیپشه peehshey	white, a.	بیاض
تاغاکویشه tághágúshey	part, s. (a portion)	حصه پای
تاهدشیش táhdshish	extinguish, v.a.	سوپندرمك
تخامیش tkhámish	poor, a.	فقرا
تشنخا — یوکوتش فماطر tshkhá, yúkotsh feymâter	head, s.	باش
شنخا sh'khá (or sh'kháh)		
تشر زو کیرر ارآره tsher zoo keerer árárey	butcher, s.	قصاب
خسابطشی khsábtshée		
تشر غانسسیسی { tsher } ghâseesee	earthquake, s.	زلزله — دترمه
طشوگور رسی سیغا tshúgwer résú seeghá		
تشرک ایش tshêrêk ish	three quarters of an hour	اوج چیرك ساعت

CIRCASSIAN.	ENGLISH.	TURKISH.
تَشِه لَوخ tsheylôkh	youth, <i>s.</i> (a young man)	اوغلان
تَشِيَا تَشَا - طَشِي يَه - طَشِيَا tshee-ett-shâ, tshee-yey, tsheeyâh	cold, <i>a.</i>	صوق
تَشِي پِيه tsheepay	duty, <i>s.</i>	بودج
تَشِيل tshil	letter, <i>s.</i>	مکتوب
تَصْفِي زَانْدَشِه { tsfey- feezândshey }	sincere, <i>a.</i>	صادق
تَغَا tghâ	young man	گبج - جوان
تَغَا teyghâ	sun, <i>s.</i>	گونش
تَغَا غَه بَسُو tghâghébsou	youth, <i>s.</i> (tender age)	گنجلك
تَمَام اوروخوآ { támám órókhooá }	perfect, <i>a.</i>	تمام
تَنْبَا اَزُون سُونْگِي tenba ázokh songhee	always, <i>ad.</i>	هزكده
تَوپ top	cannon, <i>s.</i> (a great gun)	طوب
تَوغْلَشِي toghl-shee	south-west	لدوس
تَمَام hamam	bath, <i>s.</i>	حمام
خَا khâh	dog, <i>s.</i>	كوبك
خَا khâ	tomb, <i>s.</i>	مزار
خَا بَار khábár	news, <i>s.</i>	خبر
خَا پُوَهْر طَاوِي آه { khápoohz touyah }	lend, <i>v.</i>	اودنچ - ايرتى ويرمك
خَا پِيه kháhpéy	reward, <i>s.</i> (wages)	اوجرت
خَا دَشَش khádshesh	quarter, <i>s.</i> (ward, lodging)	تونق

CIRCASSIAN.	ENGLISH.	TURKISH.
خادشه khádshey	guest, s. (customer, stranger)	مسافر — مشتری
خاده khádey	carcase, s. (the dead body of an animal)	لش
خازیردت kházirdet	ready, a.	حاضر
خاسشه — گاهه khás-shey, gáhá	ship, s.	کمی — قایق
خاشهر kháshér	dogs, s.	کوپکر
خاگوریقوه khágooreekwey	travel, s.	یولجیلتی — یول
خاکه khákey	oven, s.	صوبا
خالو khálôh	pie, s.	بورک
خالوگوز khálo-ghooz	tart, s.	تاتار بورکی
خامیشق — بشاشه khámishk, pshá-shey	orphan, s.	اوکسنز
خام شیخاد khâm-sheekhâd		
خانی kháhnee	funnel, s.	خونی
خانیدز kháneedz	sail, s.	یلکن
خاوده kháhdey	corpse, s. (a dead body)	جنازه
خای قابس kháy-kábs	rope, s.	گینک التی
قابسه — گاهپسه káábsey, gáh-psey		اورغان — ایپ
خبری کت فراخو khábáree ket férákhô	report, v. a.	خبر
خبسو — نفرسوغا khebso, neyferésogha	dawn, s.	گون اغرمسی
خسد khssed, قسد k'séd	demand, v. a. (to ask, to require)	استمک

CIRCASSIAN.	ENGLISH.	TURKISH.
خسٹ khsét	will, <i>v.</i>	استمک
خطلو — قہلی khétlôh, keylee	remainder, <i>s.</i> (what is left)	باقی — ارتان
خو khû	he, <i>pron.</i>	او — اول
خوبشایی khôb-shâhyee	south-east	کشلمہ
خوخی khôkheye	circle, <i>s.</i>	دایرہ
خوراہی khoráhee	round, <i>a.</i>	دکرمی
خوزدت khózédét	speed, <i>s.</i> (haste)	عجلہ
خوزو khûzû	pear, <i>s.</i>	ارمود
خوش khosh	exchange, <i>s.</i> (barter)	دکش — طنپہ
خوشد khôshéd	hundred, <i>a.</i>	یوز
خوشد سیرات اورا khôshéd seerât ora	hundred and two	یوز ایکی
خوشد سیرا بلیرہ khôshéd seerá bleerey	hundred and seven	یوز یدی
خوشد سیرا زیرہ khôshéd seerá zeerâ	hundred and one	یوز بر
خوشد سیرا شورہ khôshéd seerá shoorey	hundred and six	یوز التی
خوشد سیرا شیرہ khôshéd seerá sheerâ	hundred and three	یوز اوچ
خوشد سیرا طپرہ khôshéd seerá tpeyre	hundred and five	یوز بش
خوشد سیرا تلورا khôshéd seerâ tloorâ	hundred and four	یوز دورت
خوشد سیرا غوگورہ khôshéd seerâ ghooghoorey	hundred and nine	یوز طوقوز

CIRCASSIAN.	ENGLISH.	TURKISH.
خوشد سیرا پیره khóshéd seerá yeerey	hundred and eight	یوز سکر
خوشون khoshoon	pitcher, <i>s.</i>	برداق
خوطله khootley	port, <i>s.</i>	لیمان
خونه زیشره { khóneh zish-rey }	curse, <i>v.a.</i>	کفر ایتمک
خوزه khuzeh, خیزا kheeza	quick, <i>a.</i> (speedy, swift)	چابق
خیزو { kheeloh kheezôh }	most frequently	صق صق
خیزو خوگشو { khizô khôghéshô }	arise, <i>v.</i>	قویتمق — کلمک
خیکای kheekáee	barrel, <i>s.</i>	فچی
خیهزه kheelzey	swift, <i>a.</i> (fast, prompt, quick)	چابق — تیز
دابخشا dákhshá	splendour, <i>s.</i>	جلا — پرداه
داشی یزرواخ { dáhshee yez-wókh }	advise, <i>v.a.</i>	نصیحت ویرمک
داغام — یکی شکو روخوا dághám, yeekee sheekoo rokhoo-á	morning, <i>s.</i>	کون طوغیسی — صبح
نفه ney-fey		
دافقا — دایقا — داهبقا dáfka, dâpká, dâhbka	wall, <i>s.</i>	دیوار
داگوا — طشوغان dágwáh, tshôghán	tailor, <i>s.</i>	درزی — ترزی
دانوواخ dánowákh	string, <i>s.</i>	قیطان
دانی dánee	silk, <i>s.</i>	ایپک
داهشه dáhshey	beautiful, <i>a.</i> (pretty, handsome)	گوزل
داهشه dáhshey	still, <i>a.</i> (calm)	سوس
داهشه dáhshey	costume, <i>s.</i> (cha- racteristic dress)	کسیم

CIRCASSIAN.	ENGLISH.	TURKISH.
دِگ dégh	wise, <i>a.</i>	اوصلو
دلَاغَا dlághá	pleasure, <i>s.</i> (favour, kindness)	دوستلق
دَلْقِي dleykee	late, <i>ad.</i>	كیچ
دَلِه dley	seventh, <i>a.</i>	یدنجی
دَلِه dley	seven, <i>a.</i>	یدی
دَلِهْگَه dléghé	current, <i>a.</i> (valid)	کچر
دَلِهْگَه dleyghéy	surpass, <i>v.</i> (to excel)	کچمک
دَمَاشِق dmáhsheck	neck, <i>s.</i> (stubbornness)	بو یون
دِم طَشِي نِمَطَشِيرَه طصون dem tshee nemtsheerey tzoon	age, <i>s.</i>	یاش
دُوكَاَتْخَا dúkátkhá	recite, <i>v.</i> (as prayers)	دعا ایتمک
دُوكْگَه doo-ghékhé	prayer [to God], <i>s.</i> (a vow)	دعا
دِهْ اِهْ سَطْخَا dhey-éh-stkhá	surrender, <i>v.</i>	تسلیم ایتمک
دِهْ شِدْدُو دَاشِه deysheydeydo dâhshey	more beautiful, <i>comp. deg.</i>	گوزلرک
دِیْشِی صُو deyshee tsoo	mouse, <i>s.</i>	فندق - صپانی
دِهْگُو deygoo	deaf, <i>a.</i>	صاغر
دِهْ مَازِی طَشَاسُو بُو دُوكْخَا دِهْ مَازِی طَشَاسُو بُو دُوكْخَا dey mähzee tshásoo boh dookhá kákhá	old, <i>a.</i>	اسکی - احتیاری
دِیَالِه — طَشاَهْلِه d'yáley (or djáley), tsháhley	child, <i>s.</i>	چوچق - چوچوق
دِیْس dis	ducat, <i>s.</i>	التون
دِیْش dish	gold, <i>s.</i>	التون

CIRCASSIAN.	ENGLISH.	TURKISH.
دیگی digghee	sorrow, <i>s.</i> (affliction, pain)	آجی
دیگی digh-ghee	bitter, <i>a.</i>	آجی
ایمان ihmân, دین din	faith, <i>s.</i> (creed)	دین — ایمان
دینیه deeneeyey	religion, <i>s.</i>	مذهب
رازه râzey	content, <i>a.</i>	حسنود
راشوغا rashôghâ	lavish, <i>s.</i>	چوروتک
راغو نیشٹ râghoo nisht	disbanded troops	قوروجی
راغوشاگا râghoshágâ	fault, <i>s.</i>	یاککش
راگوساغا râgoosâghâ	angry, <i>a.</i>	طارغن
ریسوغا rebsôgha	faint, <i>a.</i>	یورغن
ریسوغا rébsôghâ	sin, <i>v.n.</i> (to offend, to transgress)	یاکلمتی
ریه اوھن rébéooahn	kiss, <i>s.</i>	بوسا
{ رِطی سینیشٹ } { reytee seenisht }	garrison troops, <i>s.</i>	اوترق
روخوا rokhou-â	mature, <i>a.</i>	اولش
روخون rókhoun	be, <i>v.n.</i>	اولتی
روخونیشٹ rókhûnsht	resurrection, <i>s.</i>	قیامت
روخوادا rokhwâhdâ	between sunrise and midday)	قوشلق
روخوادی rokhwâhdee	twilight, <i>a.</i>	اخشام نمازی
روزنامه rooznámeý	almanac, <i>s.</i>	روزنامه
زاکھار zâkhâr	disadvantage, <i>s.</i>	ضرر
زآو بوغاطشه زپای zâoo booghâtshey ney-peye	save, <i>v.</i> (to spare)	ایداره ایتک

CIRCASSIAN.	ENGLISH.	TURKISH.
زاها — وَاطَاوِيَه zááhá, wáh-tow'y-yey	heavy, <i>a.</i>	يوغن - اغر - کوچ
{ woo-touy- } وَاو طَاوِي غُوَكِي { ghoo-kee }		
زارار zárár	loss, <i>s.</i>	ضرر — زيان
زاغاس zághas	exercise, <i>v.a.</i> (to practise)	تعليم اتمك
زانطشا zánt-shá	right, <i>a.</i>	طوغرو
زاواواه zá-woo-á	campaign, <i>s.</i>	سفر
زاهپيت — زپيت záhpít, zehpet	constantly, <i>ad.</i> (ever)	دائماً
زاهندشه záhndshé	just, <i>a.</i>	حق — طوغرى
زاهوا záhwá	quarrel, <i>s.</i>	چكش
زاهواه záhwáh	war, <i>s.</i> (battle)	جنگ
زاوى آدل zouy-ádl	soldier, <i>s.</i>	جنگجى
زايطين داغ zeyeetin dağh	oil, <i>s.</i>	زيتون ياغى
زپا براگ zéppá bzág	vice, <i>s.</i>	بدخوى
زپيت zépét	certainly, <i>ad.</i> (indeed)	ظاهير
زپپيت zéppét	eternal	ابدى
زپپيت zéppet	if, <i>conj.</i>	اكر
زپپيت zéppét	ground, <i>s.</i> (bottom, foundation)	تمل — اصل — ديب — محله
زپپيت zéppet	series, <i>s.</i> (row)	صرا
زپپيط zep-pit	inspector, <i>s.</i>	متولى
{ zkhâtshey } زخاطشه صوغا { tsôgha }	refuge, <i>s.</i>	سپر

CIRCASSIAN.	ENGLISH.	TURKISH.
زخاٴلاغا zékhátlághá	appearance, <i>s.</i> (aspect)	كوسترش
زداكا zdáká	minute, <i>s.</i>	دقيقه
زداوه — زه شاه گوه سر zdáhwéy, zey-shâh-goo-ser	dispute, <i>s.</i>	نزاع
زيرب خوش zéréb-khósh	robbery, <i>s.</i> (prey, spoil)	ينما
زير شيطم يوطشت zerréh shittém yótsht	circumstance, <i>s.</i>	خال
زيرزاوغوشو { zreez-oh-ghotshoo }	prepare, <i>v.</i>	سوزمك
زر مافه zéz máhfé	some, <i>a.</i>	بعضى
زشو zshó	well, <i>a.</i>	ايو
زطوبى موخو { zétópee-mókhoo }	dozen	دسته
زغابسهفه zéghábséfhé	breath	صولى المه — نفس
زغابيلطله zéghábiltlé	flee, <i>v.n.</i> (to fly, to run from danger)	قاچمق
زغاطلوى zéghát-louy	appear, <i>v.a.</i> (to come in sight)	كورنمك
زقهكوى zékwhékhóy	dull, <i>a.</i> (stupid, silly)	ديوانه — احمق
زكه زاوى ايشه zekké zouy eehshey	one after another	برى بر آردينه
زگوشا وازاغى { zégooshá-wázághée }	education, <i>s.</i> (bringing up)	تربيه
زئم طشيره هاكيكه طشغاغا zénémtsheereh kákeeghey tshghâghá	without, <i>adv.</i> (externally)	دشاردن
زو zoo	nought, <i>s.</i> (nothing)	هيچ
زوا خازير zóa-kházir	provision, <i>s.</i>	تدارك
زوخوگت طيشه ايشط zookhoo-ghet teeshshey isht	dinner, <i>s.</i>	قوشلى يېجگى

CIRCASSIAN.	ENGLISH.	TURKISH.
زوغو — شوغو — شوگو zôgho, shôghô, shoogoo	salt, <i>s.</i>	توز
زوغو خواو zôghô khwô	create, <i>v.a.</i>	یراتمی
زوغو خودی zôgho khódee	refuse, <i>v.</i>	چکنمک
زوغ zweg	ill, <i>a.</i>	خسته
زای آه zoyy âh	shriek, <i>s.</i> (scream, cry)	شماطه — اون
زای تشیل zoyy-tshil	village, <i>s.</i>	کوی
زه zay	somebody, <i>s.</i>	بری
زه zey	old, <i>a.</i>	قوجه‌لو
زه‌ایشا zeyeeshâ	mix, <i>v.</i>	قرشترمتی
زه‌باغازا — زه‌فاغازا zépâgházâ, zéfâgházâ	perverse, <i>a.</i>	ترس
زه‌پیت zaypit	any, <i>a.</i> (any one)	هپ هر
زه‌پیت‌میشو { zéhpitmes-shoo }	obstinate, <i>a.</i>	عنادجی
زه‌ده‌کوش‌آش { zeydey-goo-shâ-âsh }	investigate, <i>v.</i>	تفتیش ایتک
زه‌زی آزا zeyzee ázá	master, <i>s.</i>	استا خواجه
زهر شوطو شوزو zéhr shooto shózó	opinion, <i>s.</i> (meaning)	قیاس
زه‌شو zey-shoo	narrow, <i>a.</i>	طار
زه‌شه‌شو zéh-shéh-shoo	different, <i>a.</i>	آیری — بشقه
زه‌غازخو zégházakhô	bend, <i>v.a.</i>	اکمک
زه‌فیط‌شمه zéh fit shéméh	alone, <i>a.</i>	یاکنز
زه‌قاقوخ — زگوادیگا zeykákókh, zégwádyéga	fool, <i>s.</i>	دلی

CIRCASSIAN.	ENGLISH.	TURKISH.
زہ قاء قو — زق وای کہ zeykábkóh, zékwáee-key	mad, <i>a.</i>	قاچق — دلی
زی zee	one, <i>a.</i>	بر
زی zee	alms, <i>s.</i>	صدقہ
زی zee, ہگدت hégdét	first, <i>a.</i>	ہنوز — برنجی
زی اب zee-éb	origin, <i>s.</i>	اصل
زی اپرو zeeápéhro	imitate, <i>v.</i>	بکرتہک
زی اطش zeeyátesh	paternal uncle, <i>s.</i>	عمودجہ
زی انش zeeyánesh	maternal uncle	دایی
زی بلاغا zeeblághá	related, <i>a.</i>	خصم
زی تلہس zeetleys	skill, <i>s.</i> (art)	صنعت
زی ریز زیزیز zeeriz zeeriz	single, <i>a.</i> (individual)	برر برر
زی شاش خادشو zish-shásh-khádshoh	satiated, <i>a.</i> (satisfied)	طوق
{ zish-ghásh-ghée } زیش غاش گی	attempt, <i>v.a.</i> (to try)	دندہ مک
زی شیسلا zeesheesláh	dress, <i>v.</i>	کینہک
زی شوغازاق zit-shôgházák	point, <i>s.</i> (a dot)	نقطہ
{ zeet-shee-lémahey } زیت شیلیمشہ	there, <i>ad.</i> (yonder)	اندہ — اورادہ
زی غادشاس zeeghádshás	speak, <i>v.</i>	سویلک
زی غو ہازرو zeeghô-házróh	order, <i>s.</i>	ترتیب
زی گور zeegwér	something, <i>s.</i>	برشی
زی می بخاق آومیشری یططیش zeemee yeekhák oomiah-ree yet-tish	righteousness, <i>s.</i> (truth, justice)	حق — طوغری

CIRCASSIAN.	ENGLISH.	TURKISH.
سابون sáboon	soap, <i>s.</i>	صابون
سابه sábéh	moist, <i>a.</i> (wet, damp)	نم
سايه zápey sáhá	virtue, <i>s.</i>	هنر — فصیلت
ساخت sákhát	watch, <i>s.</i>	ساعت
سازغی سیطشو وارشو sázághée sítshô wóshô	excuse, <i>v.</i>	عذر دلمک
ساسته sáhstey	yet, <i>conj.</i> (notwithstanding)	ینه او یله ایکن
ساعت نوق sá-át nok	half-an-hour	یارم ساعت
کالا kálá, ساغو saghoo	boy, <i>s.</i>	اوغلان — جوجق
سامکو sámejó	joke, <i>s.</i> (sport, jest)	شقه
سان sán	wine, <i>s.</i>	شراب
ساناهش sánáhsh	grape, <i>s.</i>	اوزم
سانهتشی sánéhtshee	vine, <i>s.</i>	اصما
ساهداتاش sáhátash	watchmaker, <i>s.</i>	ساعتچی
ساده — مادیسه sáhbey, mádshey	soft, <i>a.</i>	ملایم
ساهدسوق — اشخاقاطص sáhtsook, éshkhákátz	brain, <i>s.</i> (brains)	بین
سیدو روخوا { sébéboo } { rokhoó-a }	cause, <i>s.</i> (reason)	سبب
سیدو فنجو — سیدو پنجو sébéboo-feykhoo, sébéboo-peykhoo	merit, <i>s.</i>	اجر
سبکا seb-káh	although, <i>ad.</i> (notwithstanding, however)	کرچککه
سبقات دوسوئو seb-káh-dét do-soobkhôh	worst, <i>a.</i>	غایتده کم

CIRCASSIAN.	ENGLISH.	TURKISH.
سپه séhpey	clandestine, <i>a.</i>	کړلو
سپي شوغو spee shôghô	bind, <i>v.</i>	بغلمق
ست شاغا sétshágá	conjecture, <i>v.n.</i>	سزموک
ستپیشغو seemeeshgho	sudden, <i>a.</i> (suddenly, <i>ad.</i>)	اکسزدن
ستپیشوفا steeshôghá	letter, <i>s.</i> (in the alphabet)	یازی حرف
سکاروا skhárwá	idle, <i>a.</i>	بوش - حیلار
سغازی - پیز s'khâhzee, yeehz	hail, <i>s.</i>	دولو - طولو
سکا طشس پشنشط skhá-tshés ps'héhsht	bond, <i>s.</i>	صارق باغ
سکاناغوبش skhánághûbsh	window, <i>s.</i>	پنجره
سکانتہ skhántey	blue, <i>a.</i>	ماوی
سختوشواپشت { skhot-shúeesht }	remain, <i>v.</i>	قالتی
سره séréy	himself, herself, itself, <i>nom. case</i>	گندو
سری seyree	I myself	گندوم
سزغاسهئشبت sézgháséhsht	also, <i>ad.</i>	دخی
سسشوا - سشوه - طصشوہ seys-shooâ, séshevey, tzéshwey	sword, <i>s.</i> (sabre)	شیش - قلیچ
سسواغا sés-wághá	who, <i>rel. pron.</i> (which, what)	که
سسود ses-wed	as soon	برله
سسیاط sés-yât	thy father	باباٹ
سسیر sés-yér	of you	سزٹ
سسیر سیاط sésyer seeât	your father	باباٹر

CIRCASSIAN.	ENGLISH.	TURKISH.
مسيّاط seyseyât	your fathers	باباالركر
مسيّاطيم ياطيشير seyseyatim yâteesheer	thy fathers	بابالرك
مشاهد s'shád	sweat, s.	در
مسخم - پييوب شو sesh-khém, pee-yoob sho	sabre, s.	بالا
مسه قيا s-shéh key-yá	wrap, v.	صارمق
مسيلط لاغا - مشوللاغا s'shilt-lághá, s'shooltlághá	eldest brother, s.	اولو قرداش
مصشواي s'z'show-áh	that, dem. pron.	اول او
سطامه stáhmeý	shoulders, s.	اوموز
سطغوبشنيشت {stghoob- sheenisht}	send, v.	يوللامق
طشراهنشط {tsheyzá- hinsht}		
سطل اورا زيرا sitl órá zeerâ	four hundred and one, a.	دورت يوز بر
سطيرروخو steer-rookho	boil, v.	حشلمق
سطيشوگا steeshógá	bolster, s.	يصدق
سغاغا sghághá	perceive, v. (to attend)	بللمك
سغاغا sghághá	say, v.	ديمك - سويلمك
سفوغا sfôghá	nourish, v. (feed keep)	بسلمك
سفه صورت sseeféh zuret	copy, s.	صورت عيني
سقا soohká	known, a. (celebrated)	معلوم
سقوانك skooénk, or skevenk	fusil, s.	توفنك
سكو ونك skû-wenk	rifle, s.	تفنك قوقو

CIRCASSIAN.	ENGLISH.	TURKISH.
سِگوب séhgûb	idea, s. (fancy)	فکر
سِلَام سِپِطِيش { selám } spéhtish	salute, v. (greet)	سلام ویرمک
سلوغاغ slóghágh	imagination, s.	خیال
سلوغوا sloghoo-á	see, v.	کورمک
سِمِخْکُویَا sémékh-kooyáh	jest, s.	شقا
سِمِخْکُوی سémékhooy	pastime, s.	جلوه
سِمِرْکُوی سِیْبُکو طوغاغ sémérkouy sib-koh tooghá- ghéb	wit, s.	لطیفه
سِمِک sémék	left, a.	صول
سِنِسو snésho	arrive, v.a.	یتشمت
سِنُوک seynook	fifty, a.	الی
سِنُوک بِلیر { sey-nook } bleerey	fifty-seven	الی یدی
سِنُوک بِیْلَه { sey-nook } bit-ley	fifty-four	الی دورت
سِنُوک زیر { sey-nook } zeerey	fifty-one	الی بر
سِنُوک طیر { sey-nook } tpeyre	fifty-five	الی بش
سِنُوک طقوره { sey-nook } tkoorey	fifty-two	الی ایکی
سِنُوک شور { sey-nook } shoorey	fifty-six	الی التی
سِنُوک شیر { sey-nook } sheerey	fifty-three	الی اوچ
سِنُوک غوگوره sey-nook ghooghoorey	fifty-nine	الی طوقوز
سِنُوک پیر { sey-nook } yeerey	fifty-eight	الی سکز
سَوَات شیدا soátsheddá	acquaintance, s.	اشنالی

CIRCASSIAN.	ENGLISH.	TURKISH.
سوات لاغو sôât lâgo	prayer, <i>s.</i> (request, demand, petition)	رجا - نیاز
سوخاؤواز sôkhawáz	turn, <i>v.</i> (to return)	دونمك
سوركه sôréké	flower, <i>s.</i>	چچق
سوريسر sôreeshér	you, <i>pron. nom. c.</i>	سر - سز لر
سوزى soozee	knife, <i>s.</i>	بچاق
سوس sús	woman, <i>s.</i> (wife)	عورت
سوش soosh	six hundred	التى يوز
سوش اورا زيرا {soosh ora zeerâ}	six hundred and one	التى يوز بر
سوشوخ sô-shookh	confectionary, <i>s.</i> (sweatmeats)	شكرله
سوغا sogha	make, <i>v.</i>	يايمق
سوغا sôghá	use, <i>v.</i>	قوللتمق
سوغاىغا sôgháygá	even, <i>a.</i> (just)	هان - دوز
سوقاد sôokáhdéd	true, <i>a.</i>	كرچك - صحب
سوكيدها sooghid'há	nakedness, <i>s.</i>	عار - اوتامه
سوددط - طشيريش sooh-det, tsheyrish	new, <i>a.</i>	يكى
ساوىيه - شودب souy-yey, shoodet	good, <i>a., pos. deg.</i>	ايو - خوش
سهودت s-hoodét		
سه ايرشه seyeer-shey	look on, <i>v.</i>	سيرايمك
سه بيت sêhpiht	favour, <i>s.</i>	هايت
سه روغا sayrôghá	selfishness, <i>s.</i> (egotism)	بنلك
سه روغا sey rôghá	from me, <i>abl. case</i>	بندن

CIRCASSIAN.	ENGLISH.	TURKISH.
سہرہ sayray	I, <i>pers. pro.</i>	بن
سہ زا کوز سغورب sséh-zá-kooz sghoréb	silly, <i>a.</i>	احق
سہزیس غوطکا seyzis ghótka	convince, <i>v.</i>	اثبات ایتک
سہسی seysee	of me	بنم
سہسی seysee	to me, <i>dat. case</i>	بکا
سہطلو sehtlo	look, <i>v.</i> (to ob- serve)	بقمق
سہلوات قاخوش sey-loo-át-kâkhoosh	hand, <i>v.</i> (to de- liver)	مراسلہ
سی see	eight hundred, <i>a.</i>	سکریوز
سی see	wool, <i>s.</i>	یوک
سیاط seeyât	my father	بابام
سیاط تاهت táht, سیاط seeyât	father, <i>s.</i>	بابا
سیاطم یاط seeyâtem yât	our father	بابامز
سیاہطم یاط {see-yáhtem yáhtee}	great-grandfather	ددهنک باباسی
سیاطیشہر seeyâteeshér	fathers, <i>s.</i>	بابالر
سیاطیشم یارط see-yâteeshem yât	my fathers	بابالرم
سیاطیشیم یاط see-yâteeshem yât	our fathers	بابالرمز
سیانوش see-yánoosh	grandmother, <i>s.</i>	بیوک انا
سی اورا زیرہ see órâ zeerâ	eight hundred and one, <i>a.</i>	سکریوز بر
سیخا bghô, sib-khâ	breast, <i>s.</i> (bosom)	کوکس — گوگوس
سیبشوق sib-shok	brother-in-law, <i>s.</i>	قاین

CIRCASSIAN.	ENGLISH.	TURKISH.
سیدیم یو seedim yoh	time, <i>s.</i>	زمان — وقت
سیدیت — سیدم seedit—seedem	neither—nor, <i>conj.</i>	نه — نه
سیدی یو seedee yoh	when, <i>ad.</i>	تہ زمان
سیزاق seehzák	solitary, <i>ad.</i> (re- tired)	یالکز
سیزیطق see-zitk	twins, <i>s.</i>	ایگیز
سی سہات see sâhât	hour, <i>s.</i>	بر ساعت
سیش sish	three hundred	اچ یوز
سیشا seeshâ	he, she, it, <i>nom.</i> <i>case</i>	اول — او
سیش اورا بلیرہ {sish ôrá bleerey}	three hundred and seven	اچ یوزیدی
سیش اورا بیتلہ sish ôrá bitley	three hundred and four	اچ یوزدورت
سیش اورا زیرہ {sish ôrá zeerâ}	three hundred and one	اچ یوز بر
سیش اورا شورہ {sish ôrá shoorey}	three hundred and six	اچ یوزالتی
سیش اورا شیرآ {sish ôrá sheerâ}	three hundred and three	اچ یوز اچ
سیش اورا طیرہ {sish ôrá tpeyrey}	three hundred and five	اچ یوز بش
سیش اورا طقورہ {sish ôrá tkoorey}	three hundred and two	اچ یوزایکی
سیش اورا غوگورہ sish ôrá ghoogoorey	three hundred and nine	اچ یوز طوقوز
سیش اورا پیرہ {sish ôrá yee-rey}	three hundred and eight	اچ یوز سکر
سیشپدو شوطوب seeshpéhdóh shútob	specially, <i>ad.</i>	خصوصاً
نمٹشیرو شیطوب némtsheero sheetob		

CIRCASSIAN.	ENGLISH.	TURKISH.
سیشخال sish-khál	mole, s.	دگرم
سیشسط see-shest	food, s.	پیه جك
سی شوواش see shooásh	mother-in-law, s.	قاین انا
سی شووبش { see shoowébsh }	father-in-law, s.	قاین انا
سیشه گوشا اداسه کای کی eeshey gúshá édashey keye-kee	pronunciation, s.	تلغط
سیتشاز شوپو sit-shaz shóyoo	desire, s. (wish)	آرزو
سیتشه لآغ sit-shey-lágh	childhood, s.	چوجوقلتی
سیتک sitk	two hundred	ایکی یوز
سیتک اورا بیتله sitk ôrá beetley	two hundred and four	ایکی یوز دورت
سیتک اورا بلیره sitk ôrá bleerey	two hundred and seven	ایکی یوز یدی
سیتک اورا زیر { sitk ôrá zeerey }	two hundred and one	ایکی یوز بر
سیتک اورا شیرا sitk ôrá sheera	two hundred and three	ایکی یوز اوچ
سیتک اورا شور { sitk ôrá shoorey }	two hundred and six	ایکی یوز التی
سیتک اورا طیره { sitk ôrá tpeyre }	two hundred and five	ایکی یوز بش
سیتک اورا طقورا sitk ôrá tkoorey	two hundred and two	ایکی یوز ایکی
سیتک اورا غوگوره sitk ôrá ghooghooorey	two hundred and nine	ایکی یوز طوقوز
سیتک اورا ییره { sitk ôrá yee-rey }	two hundred and eight	ایکی یوز سکر
سیتل sitl	four hundred, a.	دورت یوز

CIRCASSIAN.	ENGLISH.	TURKISH.
سیق شی اپ sik shee ep	nobody, s.	هیچ
سیگواو — سیگه sigh-wûh, see-ghey	stomach, s.	معدة
سیگوب شیره { seegub sheehsey }	think, v.	دوشنمک
سیگو پشه فدت seegoo pshé fédet	comfortable, s.	راحت
سیگو شابرا طشو seegû shâbrâ tsho	offend, v.	خاطره دوقتمق
سیگومگوزازوی sigoomeygoozázooy	weariness, s. (tediousness)	جان ثقتیسی
سیکوهس لوغا sikwehslogha	visit, s.	زیارت
سیکوبهش sik-weehsh	thirteen, a.	اون اوچ
سیکیز seekiz	eleven	اون بر
سیکیط seekit	twelve	اون ایکی
سیلیان — لیاهن seeleeân, leeáhn	elbows, s.	دیرسک - درسک
سیمشاغا — شاواه sim-shághâ, shâh-wâh	son, s.	اوغل
سینل see-nel	lamb, s.	قوزی اتی
سینرشا ایسزا { seehz-shâ eehs-zâ }	great-grandmother	بیوک والدہ نک اناسی
سیدیه پویا seeyey pooyâh	help, s. (assistance)	یاردم
سییه seeyéh	apple, s.	الما
شابغا shâbghâ	broad, a. (large, wide)	اینلو
شابغا — سهقادت shâbghâ, seykâhdét	most, a.	اک جوق - غایت

CIRCASSIAN.	ENGLISH.	TURKISH.
شَابْغَادَت shâbghâdét	breadth, <i>s.</i>	این
شَاخَات زَغُوْطُو {shâkhât} {zghotoo}	witness, <i>v.</i>	اثبات ایتک
شَاخَال shâkhâl	hedge, <i>s.</i>	چالی - چت
شَاْزْمِ shâzmeý	boot, <i>s.</i> (covering for legs)	چزمه
شَاس shâhs	process, <i>s.</i> (law-suit)	دعوا
شَاْطِصْ - سَخَاْطِصِ shâtzey, s-khâhtsee	hair, <i>s.</i>	صاچ - قل - توی
شَاْطِیر shâteer	tent, <i>s.</i>	چادر
شَاْغَا shagha	fruit, <i>s.</i>	یمش - میوه
شَاْکِ shâkey, شَاْغَا shâghâ	beard, <i>s.</i>	صقال
شَاْفِ - شَاْپِ skâ-féf, shâ-pép	wrong, <i>a.</i>	یرامز
شَاْه - شَاْپِه - قَطُو shâfé, shâpey, keytoo	hard, <i>a.</i>	سرت - قتی
شَاْگَا اَوْش - یَقَنْدِ shâgâoosh, yey-ken-dee	afternoon, <i>s.</i>	اوپله صوکی - اکندی
شَاْنِ shânee	vendible, <i>a.</i> (saleable)	صاتلق
شَاْهَات shâhât	witness, <i>s.</i>	شاهد
شَاْهْبْکْ shâhbkh	measure, <i>s.</i>	اولچو
شَاْهْبْزِه - شَاْبْزِه shâhzbey, shâbzeh	custom, <i>s.</i>	توره - عدت - معتاد
شَاْهْبْزِه - نَاْهْسِیْب shâhzbéh, náhsib	will, <i>s.</i>	ارادت
شَاْهْبْزِه شَطُو - آْغَا shâhzbéh shto, áeyghá	customary, <i>a.</i>	قوللا نلور - عدتا - بیاغی

CIRCASSIAN.	ENGLISH.	TURKISH.
شاده به — سابه به sháhbey, sáhbey	mild, <i>a.</i>	مظلوم — ملایم
شاه به پاهش sháhbey páhsh	softness, <i>s.</i>	بمشاقلق
شاهته sháhtey	garden, <i>s.</i>	باغچه
شاهته sháhtey	pack, <i>s.</i>	بوغچه
شاه خوش sháh koosh	fold, <i>v.</i>	دورمك
شاهغو — غاطشابه shaghó, ghátsháhpey	autumn, <i>s.</i>	صوٹ بهار — كوز
شاهلزده sháhlzey	use, <i>s.</i> (usage, ap- plication)	عذب — توره
شبه shépéh	room, <i>s.</i> (space)	میدان
شوت شوأ shit shoo-á	dung, <i>s.</i>	چوپلك
شخاطاپ shkhátáp	lid, <i>s.</i>	قپاق
شخانتده shkhántey	green, <i>a.</i>	یشیل
شرات shérát	justice, <i>s.</i>	شریعت
شرح shérkh	muddy, <i>a.</i> (troubled)	بولانق
شسه shéhsé	bail, <i>s.</i> (surety)	كفیل
شسهش shes-sey	pledge, <i>s.</i> (pawn)	رهین
شش shésh	stable, <i>s.</i>	اخور
شششوق — شششونوق sheyshnock, sh'khéshnock	midnight, <i>s.</i>	یاری كیجه
ششو صغاگو ششو طله او sh-shoo zghágoo sh-shoo tley-ó	grateful, <i>a.</i>	ایلك بلور
ششی sh'shee	deed, <i>s.</i>	عمل

CIRCASSIAN.	ENGLISH.	TURKISH.
شَقَه ایل shkey-il	veal, <i>s.</i>	طنه اتی
شَقَه سَخَا shkey-skha	calf's head, <i>s.</i>	بوزاغو باشی *
شَقُونْگَاز sh-kongâz	fusileer, <i>s.</i>	تقنکیبی
شَا sh'kâh	cow, <i>s.</i>	اینک
شَکْ sh'key	calf, <i>s.</i> (the young of a cow)	طنه
شَغَب sh'ghéb	not, <i>ad.</i>	یوق
شَلِیْطِش shélitsh	steel, <i>s.</i>	چلک
شَنْدَد shéndéd	nature, <i>s.</i>	طبیعت
شِنِ طِن shen ten	commerce, <i>s.</i> (trafic, business, buying and selling)	الش ویرش - الش ویرمش
شُو shoo	six, <i>a.</i>	التی
شُوا shûâh, شَوَا shô-âh	bridle, <i>s.</i>	دزگین - کم
شَوَاپَه - شِیْگ shû-épé, shigh	place, <i>s.</i>	میدان - یر - محل
شَوَاتَرِ زِدِشْنِیرَا تَرَر shôâtez zdeesheerâh térér	inn, <i>s.</i> (hotel)	میخانه
شَوَاتِی زِیْشِرَه { shoâtee } { zeeshére }	host, <i>s.</i>	میخانه جی
شَوَاهِ زُو shoo-âh-zô	plate, <i>s.</i>	طباق
شَوَای shô-eye	shipwreck, <i>s.</i>	طالغەلك
شَوَايِی shweye-yee	soil, <i>s.</i> (dung)	کیر
شَوْدَزَا shoodzâh	black, <i>a.</i>	قره - سیاه
شُوْزَاب shoozâb	widow, <i>s.</i>	دول عورت
شُوْزَرَاوْگُوت shoozer-ôgôt	meet, <i>v.</i>	بولشمنق

CIRCASSIAN.	ENGLISH.	TURKISH.
شویه shoh-yeh	dust, <i>s.</i>	توز
شه shey	mouth, <i>s.</i>	اغز
شه shéh	hide, <i>s.</i> (skin)	دری
شه shey	sixth, <i>a.</i>	التاجی
شه shey	horse, <i>s.</i>	آت
شه — پسی — شو shey, psee, shoo	sea, <i>s.</i>	دگر
شهاب — سخاگه — اوزاق shey-eb, skhaghé, oozák	but, <i>conj.</i> (except)	صالت — اما — یوخسه
شهار موکای که shéhár mookeye-key	citizen, <i>s.</i>	شهرلو
شهای پیش shey-ee-pish	ball, <i>s.</i> (cannon- ball)	تفنگ گردهسی
شه پور روخوا { shey poor } { rokhoo-á }	melt, <i>v.</i>	یوف اولتی
شهنینی — شاه — شه زن shey-sénnee, sháh, shey-zen	milk, <i>s.</i>	سود
شه سوغا sheysoghá	ride, <i>v.</i> (on horse- back)	اته بنمک
شه طه sheytey	tax, <i>s.</i> (duty, as- sessment)	ویرکو
شهقه shêkê	weight, <i>s.</i>	طارتی
شهقه shéhkey	wind up, <i>v.</i> (to wrap up)	صارمق
شهقه shéhkey	cloth, <i>s.</i> (stuff)	چوقه — قماش
شهکه sheykey	stuff, <i>s.</i> (building materials)	کراسته
شهکیر shéhkir	weigh, <i>v.</i>	تارتمق
شه نر sheyner	gunpowder, <i>s.</i>	باروت
شه نه shéhneh	sell, <i>v.</i>	صاتمق

CIRCASSIAN.	ENGLISH.	TURKISH.
شه نِیشت shéhnisht	board, <i>s.</i> (nourishment, to live in a house and pay for lodging and eating)	یجک
شهوڭزه shoo-hoo-dzey	horse-soldier, <i>s.</i>	اتلو سپاه
شوهز — یی شوهر shûhz, yeeshûhz	wife, <i>s.</i>	زوجه - قری - اهل
شوه ناز — لیزخا شه رر shoohhnáz, liz-khá sheyrér	cook, <i>s.</i>	کباچی - اشجی
شی shee	third, <i>a.</i>	اوچنجی
شی shee	three, <i>a.</i>	اوچ
شی ایفیش — شی ایپیش sháy eefish, sháy eepish	hoop, <i>s.</i>	چنبر
شیبغا shib-ghá	wind, <i>s.</i>	روزگار
شیبغا بده دشی shib-ghá beydey-deyshee	strong wind	سخت یل
شیبشی shib-shee	pepper, <i>s.</i>	ببر
شیبله shíb-ley	lightning, <i>s.</i>	یلدرم
شیبووش sheeboosh	wave, <i>s.</i>	طالعه
شیشاوزا shish-oozá	Black Sea, <i>s.</i>	قره دگر
شیطان sheytán	devil, <i>s.</i>	شیطان
شیتخو shit-khó	praise, <i>s.</i>	مدح
شی طلاوی ایش بوزشه sheetlounyish boz-shey	mine, <i>s.</i>	لاغم معدن
شیکاٹ کاطزار {sheekát kátzár}	simple, <i>a.</i>	برقات
شیگا اوم یوه {sheeghá oom yoo}	midday, <i>s.</i>	اوپله - اوپله وقتی
شیگورسهن sheegürséh	injure, <i>v.a.</i>	ازارلق - بتورمک

CIRCASSIAN.	ENGLISH.	TURKISH.
شیلده sheeldéy	town, <i>s.</i>	شهر
شیلله یه یا اوریر shilley yey-yá-ooriz	parson, <i>s.</i>	محلّه پاپازی
شینیش sheenéyhsh	leave, <i>v.</i>	براقتی
شینیز shiz, شیز sheez	woman, <i>s.</i> (lady, mistress)	خاتون — قری
شیهزه sheehzey	ruin, <i>s.</i> (invasion)	خراب
صا tsáh	name, <i>s.</i>	اد — اسم
صاها پیسی اپ tsáhá peesee ep	doubt, <i>s.</i>	شبهه
صاهزیمیر tsahéy zeemér	faithless, <i>a.</i>	حقیقتسز
صبروهزه sáberoozey	patience, <i>s.</i>	صبر
صپاشواهر tseppáshooáhz	craft, <i>s.</i> (cunning, slyness)	رنک
صپی دشادهسر { tsépee } { dsháhsér }	enamoured, <i>a.</i>	عاشق
صپیزییگا tsépezyégá	danger, <i>s.</i> (peril)	مخاطره
صپه زانش — صاه په زاده tzépéhzánsh, záhpeyzádshey	faithful, <i>a.</i>	حقیقتلو — صدیق
صیر tzék, صر tzér	scarce, <i>s.</i> (rare)	سیرک — نادر
صشاغا — سخانیر ts'shaghá, skháner	know, <i>v.</i>	بلمک — طامق
صشغاگا ts'shghágá	understand, <i>v.</i>	اکلامق
صشوغا ts-shóghá	measure, <i>v.</i>	اولچمک
صشه پوآ — سشه فوگا ts'shey-póá, s-shéh fógá	purchase, <i>v.</i>	ساتون المق
صشغاه tsghághéh	feel, <i>v.</i> (to be sensible)	طومق — دومتق

CIRCASSIAN.	ENGLISH.	TURKISH.
تسيفى بزيو tséfee bzeeyûh	dishonourable, <i>a.</i>	عرسز
صوبگوطصوش zoopgodsûsh	avaricious, <i>a.</i>	طمعكار
صوخو — قواها طصو tsókhó, kwáhá tzoo	rat, <i>s.</i>	جارتل صچانى — كمه صچانى
صوق — صديق — تصيدگودت tzook, tzick, tseegoodet	little, <i>a.</i>	كوچق
صونب tsoonéb	exercise, <i>s.</i> (practice)	ادمان
صديپه tseypey	person, <i>s.</i>	كيش — ادم
صديفا — صديپا — تصديپيله tséyfá, tsépá, tshhehley	people, <i>s.</i>	انسان — خلق
صتsee tsoo, صي tsee	cloak, <i>s.</i>	محلوطه
صديپقا tsee-pká	certain, <i>a.</i>	صحیح
صديريشو tseereeshóh	take, <i>v.</i>	المق
طاخ tákh	cover, <i>v.a.</i>	اورتمك
طاخوى یا tákhûy-yá	fever, <i>s.</i> (ague)	استما
تازطغاگه tázt-ghá-ghey	swear, <i>v.</i> (to take an oath)	يمين ايتمك
طاسخ táskh	loose, <i>a.</i> (slack)	كوشك
طاطشى شوما روخون tátshee shûmá rokhûn	untie, <i>v.</i>	چوزمك
طاگهز-ياغا tághez-yághá	hill, <i>s.</i>	باير دپه
تام كيغازو Tám Keegházó	Creator, <i>s.</i> (God)	يرادان
تاممه táhméh	shoulder, <i>s.</i>	اومز
تاميشك — تاموشك tameeshshk, támooshk	want, <i>s.</i> (nothing)	يوقلتى

CIRCASSIAN.	ENGLISH.	TURKISH.
طاميشكه tamishkey	meagre, <i>s.</i>	ضعيف
طاھتیشنشٹ táhteeshénsht	breakfast, <i>v.n.</i>	قهوی الٹی
طاه قوم táhkoom	ear, <i>s.</i>	قولاق
طاه قوم táhkoom	ears, <i>s.</i>	قولقلار
طپه tpey	fifth, <i>a.</i>	بشنجبی
طپه tpey	five, <i>a.</i>	بش
طخابشه tkhábshey	buy, <i>v.n.</i>	ساتون المی
طخاراف tkháraf	Tuesday, <i>s.</i>	صالی
طخامش دم طه قویط tkhámish-dem-téh-kúyet	ever	هرزمان
طخو tkhoo	fresh butter, <i>s.</i>	تره یاغی
طخو طااطش — طخو tkhò, tkhoo-táátsh	butter, <i>s.</i>	صای یاغی — تره باغی
طخوگوش tkhógósh	grease, <i>s.</i>	صاری یاغ
طخومزاشخو { tkhóm- zâsh-khò }	sulphur, <i>s.</i>	کوکرن
طخوی سیشاگا — قاقاش tkhoy-seeshá ghá, kákásh	consolation, <i>s.</i>	تسلی
طدره پاگ ted-rey pág	whither, <i>ad.</i>	نره یه
طرراهره ter-ráhrey	which, <i>rel. pron.</i>	قنغیسی
طرارو — وزنه زوخوشی térázoo, wéz-ney zókhóshee	Balance, <i>s.</i> (a pair of scales; the dif- ference of an ac- count)	ترازی
طرشر tér-sheer	of us	بزلرم — بزم
طروغاشر terrogasher	from us, <i>ab. c.</i>	بزدن — بزلردن

CIRCASSIAN.	ENGLISH.	TURKISH.
طَشَخَا يُوَقُورُوم يُوَكَّشِي بِمَاطُش tsh'khâ yookoorom yookâ- shee peymâtsh	skull, <i>s.</i>	باش چناغی
طَشَخَا نِيشَتِ { tsh'khâ } neesht }	aim, <i>s.</i> (end, de- sign)	مرام
طَشَخَا شِيگُوا يُوَقَاشِي بِمَاطُش tsh'khâ sheegoo-â yookâshee peymâtsh	crown, <i>s.</i> (the top of the head)	باش تپه سی
طَشِيرَادَش tsheyrádsh	pomp, <i>s.</i> (magni- ficence)	عنوان
طَشِطْلُوم وِمْوَرُوخْنَب tsheetlûm weemórokhneb	thank, <i>v.</i>	تشکر اولتی
طَشِغَال tsheyghâl	noon, <i>s.</i>	اولیله
طَشَمِيل tshey-mil	beef, <i>s.</i>	صغراتی
طَشَمِيل بَزَاوِیگِ tshey-mil bzouy-g	tongue, <i>s.</i>	صغردلی
طَشَنَنَه tshen-ney	goat, <i>s.</i>	کچی
طَشُوَان tshooán	covering, <i>s.</i> (any- thing that covers)	یورغان
طَشُوَاَه tshoo-ey	ox, <i>s.</i>	اوکر
طَشُوَاَزَه tshoo-éz-zéh	perhaps, <i>ad.</i>	بلکی
طَشُوپِن tshoopén	drive, <i>v.</i>	سورمک
طَشُوَزِيل پن tshoozeel pen	pregnant, <i>a.</i>	کبه — حامله
طَشُوغَا tshoghâ	writing, <i>s.</i>	یازی
طَشُوغَا tshôghâ	putrid, <i>a.</i> (corrupt)	چورك
طَشُول tshool	paper, <i>s.</i>	کاغذ
طَشُو tshoo	button, <i>s.</i> (a knob for the fastening of clothes)	دوکمه

CIRCASSIAN.	ENGLISH.	TURKISH.
طشیطلیش — اوپیو tshit-lish, oppoo	important, <i>a.</i>	مهم
طشیطلی صیغ {tsheetlee tzig}	bill of exchange, <i>s.</i>	پولیچه کاغدی
طشیگو غورب {tsheegho ghoorb}	cavern, <i>s.</i>	این — مغره
طشیله tsheeley	continent, <i>s.</i> (land not disjoined by the sea from other lands)	قزه
طشیلله tshilléh	land, <i>s.</i> (country)	ولایت
طشیماهف — دشاها tsheemáhf, djáhá	winter, <i>s.</i>	قش
طشیناهاطشیط صیق tsheenáhátshit tzick	youngest brother	کوچک قرداش
طشیهشیه tsheehshey	far, <i>a.</i> (distant)	اوزاق
طشیهله tsheehley	empire, <i>s.</i>	مملکت
طشی پی سوز {tshee-yeey súz}	husband's bro- ther's wife)	گورمجه
طصای په tsâee-pey	artery, <i>s.</i>	شاه طمر
طصپی بزگ tseypee bzégh	sin, <i>s.</i>	کناه
طصشی افمه tzschee'éfmé	abridge, <i>v.a.</i>	قصالتیق
طصوغو tzogho	damage, <i>s.</i>	ضرر
طصه zeyshee, تصه tsey	fish, <i>s.</i>	بالتی
طصه tsey	step, <i>s.</i>	ادم
طصه tsey	ten, <i>a.</i>	اون
طصه tsey	tooth, <i>s.</i>	دیش
طصیپیر tseepay shér	men, <i>nom. case, pl.</i>	آدملر

CIRCASSIAN.	ENGLISH.	TURKISH.
طَـصِیْنَه tsinney	raw, <i>a.</i>	چک - خام
طَغَارِرِطْ طَسُوغَا { tġhârerét tsôġhâ }	sunset, <i>s.</i>	گونش باطدوغی
طَغُورِ قِیزَه دِیلِو tġhōree keezey dil-poh	twin, <i>a.</i>	اکر
طَغُوق tġhok	couple, <i>s.</i> (a pair)	چفت
طُکُو tkoo	second, <i>a.</i>	ایکنجی
طَلَاپَاهِشَه tlápâhshey	pride, <i>s.</i> (haughti- ness)	طفره
طَلَاخَا tlákhâ	thigh, <i>s.</i>	بجاق
طَلَاخُوب خَادِد tlákhoob khâded	courage, <i>s.</i>	جسارت
طَلَاخِه اِتْخَاب { tlákhey ep-khâb }	toe, <i>s.</i>	ایاق پرمغی
طَلَاهِشَه tlâhshey	lame, <i>a.</i>	طوبال
طَلَاغَا tláġhâ	near, <i>a.</i>	یقین
طَلَاغَا tláġhâ	dead, <i>a.</i>	اولمش
طَلَاغَا tláġhâ	duck, <i>s.</i>	اوردک
طَلَاغَا tláġhâ	late, <i>a.</i> (deceased)	مرحوم
طَلَاغُوه tláġhoo	loud, <i>a.</i>	کوره
طَلَاکُو tlákô	foot, <i>s.</i>	ایاق
طَلَاهِکَه tlâhkey	feet, <i>s.</i>	ایاق
طَلَاوِ اُوش tlouy-ûsh	sort, <i>s.</i> (genus, kind, species)	صوی - جنس
طَلَاوِ وِه - طَلَاوِ غَا tlouy-wey, tlouy-ġhâý	staircase, <i>s.</i>	نردیان
طَلَاهِب غِب tlâhb ghép	wager, <i>s.</i>	بخش

CIRCASSIAN.	ENGLISH.	TURKISH.
طَلَش tlésh	ungrateful, <i>a.</i>	خاین
طَلَش tlésh	sharp, <i>a.</i>	کسکین
طَلَش tlésh	vehement, <i>a.</i>	شدید
طَلَش شَاهِپَه tlésh sháhpey	strong, <i>a.</i>	یاوز - سرت
طَلَشْگُوْبَزَاغَه { tlesh-ô-goob- zâghey }	anger, <i>s.</i>	اوکه
طَلْعُوَانَشَه tlégûánshey	flat, <i>s.</i> (a level)	دوز
طَلْگُوَانَشَه tleygûánshey	knee, <i>s.</i>	دیز
طَلْم بِيْزَه گُوْس شَخْرِب طَلْم بِيْزَه گُوْس شَخْرِب	examination, <i>s.</i> (trial)	امتحان
گُوِه نَمَطَشِيْرِم يُو اُوْب طَشِيْ tlem beezey goos shkheyreb gwey nemtsheerem yoh oob tshee		
طَلُو اَز tlôh áz	law, <i>s.</i> (rule)	قانون - شرعی
طَلُوْخُوْز tlôokhooz	bold, <i>a.</i>	جسور
طَلُوْخُوْن tlôokhoon	seek, <i>v.</i> (to search)	ارامت
طَلُوْش اوْغَا tlôosh-ôghá	healing, <i>a.</i>	شفالو
طَلُوْغَا tlôghá	power, <i>s.</i> (violence, force)	ضرب - زور
طَلُوْغَاْز tlôgház	punishment, <i>s.</i>	جزا
طَلُوْغِهْ-هَهْزَه tlôghêe-êehzey	grudge, <i>s.</i>	غرض - کین
طَلَوِيْ اُوْزِرِيْهَس { tlouy oozeerehs }	limbs, <i>s.</i> (mem- bers of a society)	اعضا
طَلَوِيْ اوْ شِيْش { tlouy-ô- shish }	third, <i>s.</i> (tierce, a third of the night)	ثلث
طَلَوِيْ اِيْش طَلِيْ اِيْش tlouy-ish tlee-ish	manifold, <i>a.</i>	دورلو دورلو

CIRCASSIAN.	ENGLISH.	TURKISH.
تلاوی غون tloy-ghoon	visible, <i>a.</i>	کورنر
تلاوی اوش tloy ûsh	creature, <i>s.</i>	خلق — مخلوق
تلو لوی tlôh louy	number, <i>s.</i>	صایی
تله tley	rule, <i>s.</i>	قانون — قاعده
تله tley	fourth, <i>a.</i>	دوردنجی
تله tley	four, <i>a.</i>	دورت
تله پت tleypét	stockings, <i>s.</i>	چوراب
تله دموق پساس ده tley-deymook psás-dey	maid, <i>s.</i>	بکر
تله زانیش tley zâns	courteous, <i>a.</i> (civil, polite)	چلبی — ادبلی
تله سی — سیخلس tlaysee, seekhless	year, <i>s.</i>	یل — سنه
تلهش tlehsh	cruel, <i>a.</i>	ظالم
تله صوغ روخوا tley tsoğh rokhoó-á	old age	اختیارلق — فوجهللق
تله کارقاکیش tlékárkághesh	godfather, <i>s.</i>	صاغدج
تله گوبزو تلا آهزه tlé gûbzû tlá áhze	poet, <i>s.</i>	شاعر
تله مه tléméh	wipe, <i>v.</i>	سلمک
تله نکحو tley-nkhó	party, <i>s.</i>	طرف
تله یه سوس tley-yey-soos	married woman, <i>s.</i>	اولو عورت
تله باندشه tleebândshey	knees, <i>s.</i>	دیز
تله دی tleeded	manly, <i>a.</i>	ارکل — مذکر

CIRCASSIAN.	ENGLISH.	TURKISH.
تَلِيسْهَآ پا tlees-há páh	crown, <i>s.</i> (a diadem worn on the heads of Sovereigns)	تاج
تَلِيشِى tleeshee	red, <i>a.</i>	قرمزى
تَلِيشْيان tleetsh-yán	valiant, <i>a.</i> (brave)	يكيد
تَلِى كَوآ tleequâ	discourse, <i>s.</i> (conversation)	مذاكره
تَلِى يَه بوق tlee yeybook	anale, <i>s.</i>	طوبى
تَلِىيَه قاپ — طله گاپ tley gáp, tleey-ey káp	calf, <i>s.</i> (thick part of the leg)	بالدر
تَنْبَا tenbá	defence, <i>s.</i> (prohibition)	يصاقى
تَنْبَا پَزْشِه ténbá-péz-shey	defend, <i>v.</i>	يصاقى ايتمك
تَنْبَا پَتْزَو ténbá pétzô	testament, <i>s.</i> (the last will)	وصيت
توپووه دِشى topoo-dshee	artilleryman, <i>s.</i>	طوبجى
توخووط لوشين { tôkhót-loosheen }	rest, <i>v.</i> (to lie down)	ياتمق
توزا شوغو — شَاوى او tooza shooǵhoo, shouy-oo	honey, <i>s.</i>	بال
سْشَاوى او s'shou-oo		
توطين tûteen	tobacco, <i>s.</i>	توتون
توغسآبش toǵhsâhbs	thief, <i>s.</i>	خرسز
توغنو toǵhno	neighbour, <i>s.</i>	توكشو
توغوزو toǵhoozoo	worm, <i>s.</i>	قورد
توغوك toǵhok	fork, <i>s.</i>	چتال
طَهَا — طوزغاغه t'háh, tôzǵhághey	oath, <i>s.</i>	يمين

CIRCASSIAN.	ENGLISH.	TURKISH.
طهادی که غاسو سوریک t'hádee koygháso soreek	God (Creator of the Universe)	الله خالق الموجودات
طهدود téh-doo-ey	where, <i>ad.</i>	نرد
طهرو tey-roo	we, <i>pron.</i>	بز
طهز teyhz	reside, <i>v.</i>	اوتورمتی
طهادیش خاگوا teytádish khágoo-á	to us	بزه
طهغاطلش téhgha-tlesh	beam, <i>s.</i>	شوق — شعله
طهآطه شوخ teeátey shookh	paternal aunt, <i>s.</i>	حاله
طیاطیس زود شوغا سوقاینشت teeáteys zood shoghár sook-eensht	revenge, <i>s.</i>	انتقام
طیب ساوی فتشون teebsowy fétshûn	otherwise <i>ad.</i> (else)	غیری دورلو
سواوبشین فبسو فتشون súóbshin fébso fétshûn		
طیکخو tib-kho	wife's sister	بالدر
طیکخورل teepkhôrel	nephew, <i>s.</i>	طورن
طیپه teepey	necessary, <i>a.</i> (needful)	لازم
طیرکوزک teerkoo-bzégh	Turkish, <i>a.</i>	ترکجه
طی زاپت tee zâhpet	together, <i>ad.</i> (equal)	برابر
طیزه پات teezeypát	with, <i>prep.</i>	برابر
طیزی به پادیشاه teezee-yéh pádeesháh	province, <i>s.</i>	ناحیه

CIRCASSIAN.	ENGLISH.	TURKISH.
طیس tees	seat, <i>v.</i>	اوتورمتی
طیشیللاغا {teesheeley- plaghá}	gulf, <i>s.</i>	کورفر
طیشین — طیشنه teesheen, tish-ney	silver, <i>s.</i>	کومش
طیطف titf	five hundred, <i>a.</i>	بش یوز
طیطف اورا زیر {titf ôrá zeerâ}	five hundred and one, <i>a.</i>	بش یوز بر
طیقاده teekadéy	judge, <i>s.</i>	قاضی
طیلماش tilmásh	interpreter, <i>s.</i>	ترجمان
طیمالخو teemál-khò	son-in-law, <i>s.</i>	گویگو
طیهبزه teehbzey	value, <i>s.</i>	قیمت
طیهشه ایشط teeshhey-isht	breakfast, <i>s.</i>	قهوی التی
افه شمه áfeh shéméh	devotion, <i>s.</i>	عبادت
غاداشل ghad-éshl	hide, <i>v.</i> (to con- ceal)	صقلمق
غار ghár	slave, <i>s.</i>	اسیر
غاز مو گوننه {gház mo gónney}	intercourse, <i>s.</i>	طواف
غاسپا هادت gháspá hádet	low, <i>a.</i> (inferior, ignoble)	الچی
غاسده ghásdey	light, <i>v.</i> (to kin- dle)	یقمق
غاسسا ghássa	learn, <i>v.</i>	اوکرنمک
غاششه ghátshey	spring, <i>s.</i>	بهار
غازطلوی — یازغازطلوی ghatlou-oo, yáz-ghât-loo-ye	show, <i>v.</i>	کوستروک
غافابه gháfábey	warm, <i>v.</i>	آسیتی

CIRCASSIAN.	ENGLISH.	TURKISH.
غَايِرَت زَسَمَاتَش ghâyrét ztsémâtsh	zeal, <i>s.</i>	غیرت
غَوَاوَتَصَّه gho-oo-tzshéh	take off, <i>v.</i>	الی قومق
غَوِبَشِدَت ghôbesh-det	regiment, <i>s.</i>	بلوک
غَوْتِ شَوَّوْن — طَلْبَزَان ghootshooghoon, tleb-zân	nail, <i>s.</i> (on fingers and toes)	طریق
غُوْس ghoos, غُوَز ghooz	dry, <i>a.</i> (arid)	قوری — قورو
غُوْشَا ghooshá	surprise, <i>v.</i> (to be troubled, to become confused)	شاشمتی
غُو شُوْر رُوْخُوَا { ghô shûz } rokhûá	pale, <i>a.</i>	سررمش
غُوْطِشِه ghootshey	iron, <i>s.</i>	دِمر
غُوْطِشِي ghotshee	course, <i>s.</i> (run)	قوشش
غُوْگُوْلُو ghogoolôh	post, <i>s.</i>	پوسته
غُوْمُو ghûmû	thick, <i>a.</i> (large, stout)	قالن
غُوْن یُوْغُوْن yoghon, غُوْن ghon	corner, <i>s.</i> (angle, nook)	کوشه — بجاق — بوجق
فَاپَلَا páplá, فَافَلَا fáflá	wait, <i>v.</i>	بکلمک
فَاہَبِه fâh-bey	heat, <i>s.</i>	اسیجاق
فَايِدَا فَايِدَا صُوْغَا fáeedá tsoghá	advantage, <i>s.</i>	فايدا
فَدَّ fedd	resembling, <i>part. pres.</i>	بکرر
فَرَاہ fráh	tree, <i>s.</i>	اڭاج
فَهْمَاتَشْدِه feymâhtshdey	limb, <i>s.</i>	عضو
قَاب شَطَامِل káb shtámel	sponge, <i>s.</i>	منظر — سونکر — قارو
قَابَزِپ káb-zép	dirty, <i>a.</i>	چپل

CIRCASSIAN.	ENGLISH.	TURKISH.
قَابَز káhbzey	clean, <i>a.</i>	تمیز — پاک
قَابَلَا مَادَمَا káblá-máhmá	mariner's compass	بوصوله
قَابُولُو صوغَا kábooloo tzoǵha	accept, <i>v.a.</i>	قبول اتمك
قَابِلَهْ شِي káb-leyshee	south, <i>s.</i>	قبله
قَاخَا زِيك ká-khá-zik	fleet, <i>s.</i>	روننامه
قَاخَا نِيز kákháneez	mast, <i>s.</i>	درک
قَارَار پِتْزُو kárár pétzoo	promise, <i>v.</i>	اقرار ایتك
قَاز káz	goose, <i>s.</i>	قاز
قَاطْ شَاهَبْتِه kát sháhbtëy	bachelor, <i>s.</i>	بطار
قَاتْلَاغُو kátláǵho	ram, <i>s.</i>	قوچ
قَاغَا kâgha	cleft, <i>s.</i> (scratch, flaw)	يارق — چاتلاق
قَالِه — وَأُوْطَكِيْبَز káaley, woot-keebz	castle, <i>s.</i> (lock)	قلعه — كلير
قَالِيَانُوش káleeánoosh	frigate, <i>s.</i>	فیرقته
قَالِي káleye	tin, <i>s.</i>	قلای
قَانْگِه — طَشَانْگِه kânghey, tshânkey	egg, <i>s.</i>	بیرطه
قَاهَا طُلُوقَا káhâtlókâ	rudder, <i>s.</i>	دومن
قَاهَا وَأُورِس káhá woors	anchor, <i>s.</i>	گینگ دمری
قَتْسَه پِیْهَش kéhtzey-peeesh	wheat, <i>s.</i>	آری بغدای
قَتَّتْ ket-tet	rough, <i>a.</i> (not smooth)	پتودلو
قَتْتُو kettoo	cat, <i>s.</i>	کدی

CIRCASSIAN.	ENGLISH.	TURKISH.
كسپه ksépé	secret, <i>a.</i> (secretly)	كزلو
كوسخا — كوسرا koos-khá, koosrá	island, <i>s.</i>	اطه
كطشي ket-shee	humble, <i>a.</i>	الچق
كغوز k'ghooz	unhandy, <i>a.</i> (un- skilful, awkward)	فنا
كفيم — كفييم key-feem, key-peem	smell, <i>v.</i>	قوفق
كالم kállem	pen, <i>s.</i>	قلم
كنپوكهوكه kenpókhookh	can, <i>v.n.</i> (to be able)	قدر اولق
كله kleeh, كله klêh	blood, <i>s.</i>	قان
كواتشر فماتش رخوا kûâtsher feymátsh reykhlôh	sight, <i>s.</i>	قوت باصرة
كواتشي اپ kûâtshée ep	taste, <i>s.</i> (the act of tasting)	مذاق
كوبزه kobzey	sow, <i>s.</i> (a pig)	دیشی طوكر
كوتي kútey	snuff-box, <i>s.</i>	قوتي
كودا اوغ kódá ooğh	torrent, <i>s.</i>	سيل
كودا گپس kódá gheps	stream, <i>s.</i>	ارمق
كوربان koorban	sacrifice, <i>s.</i>	قربان
كوزخاش koozkhásh	plain, <i>s.</i>	قر
كولا يگشه kô-láegheyshey	fountains, <i>s.</i>	چشمه لر
كولا يگه kô-láeghey	fountain, <i>s.</i>	چشمه
كولا گه koo lághey	valley, <i>s.</i>	درة
كولا ايه kóláee	easy, <i>a.</i>	قولاى

CIRCASSIAN.	ENGLISH.	TURKISH.
کایگه káeeghey	command, <i>v. a.</i>	یپورمتی
کتاب — تشیطلش keetáb, tshit-lish	book, <i>s.</i>	دسته — کتاب
کیرابشه keerábshey	interest, <i>s.</i>	کرا
کوبزو koobzoo	prudent, <i>a.</i> (wise, discreet)	عقللو
کوپپو koppoo	matter, <i>s.</i> (affair, thing)	شی — مصلحت
کوددی kooddee	suffer, <i>v.</i>	چکمت
کوتشا kootshá	bone, <i>s.</i>	کمت
کوتزه kotzey	grain, <i>s.</i> (corn)	بغدای
کوفهر kofeer	bridge, <i>s.</i>	کوپری
کومروک koomrook	toll, <i>s.</i> (custom)	کمرک
گووشاد آز gooshsháh áz	fame, <i>s.</i>	نام — شان
کای ایشویا kouy eehshooyá	awake, <i>a.</i>	اویانتی
کھتسه — غاساغودط kéhtshey, ghásâghôdet	short, <i>a.</i>	قصه — فندغی
پساره psáhrey		
کسه keysey	track, <i>s.</i> (trace)	اثر
کشه — طشهطشی kayshey, tsheytshée	night, <i>s.</i>	کیچه
کای این — کواين kee-eehn, koo-eehn	trouble, <i>s.</i> (pains)	زاجمت
کیف kehlf	humour, <i>s.</i>	کیف
کیس kiss	purse, <i>s.</i>	کیسه
گاطشاوز سپخو gátshá-ooz speykhoo	punish, <i>v.</i>	حقندن کلمک

CIRCASSIAN.	ENGLISH.	TURKISH.
گان gánn	shirt, <i>s.</i>	کوملك
گدوب gheydoob	fur, <i>s.</i>	كورك
گشه — اوبطشاهه géhshéh, oobtsháhtey	distribute, <i>v.a.</i>	پای اتمك — بولك
گواډ شيامي { guád shee-immee }	little, <i>a.</i> (insignificant, unimportant)	مجلسز — جزى
گوبزه goobzeġh	reason, <i>s.</i>	فراست
گوبزودغه goobzood-ġhed	understanding, <i>s.</i> (intellect, reason)	عقل
گوبزه goobzey	manner, <i>s.</i>	دورلو عقلو
گوبشيز goobshiz	sense, <i>s.</i>	فكر
گوبشيسط goobshist	care, <i>s.</i>	قساوت — تاعه
گوبشيز goobsheez	understanding, <i>s.</i> thought, idea, reflection)	فكر — اكلامه
گود شوى او good shouy-oo	compassion, <i>s.</i>	مرحمت — رحم
گورز او goorzoo	judicious, <i>a.</i> (prudent)	عقلو
گوزشوه gooz-shwéy	laughter, <i>s.</i>	گوله
گوزه گوارارو goozey guárároo	middle, <i>s.</i> (centre)	اورته
گوشا gooshá	history, <i>s.</i> (story)	حكايت
گوشا gooshá	speech, <i>s.</i>	لاقردى — سوز — خطاب
گوشا رخن { gooshá reykhood }	silent, <i>a.</i>	سوس اولق
گونبش goohnetsh	jejune, <i>a.</i> (empty)	اج قرننه
گويشه gweehshey	parcel, <i>s.</i>	پای
گه ghey	weeping, <i>s.</i>	اغش

CIRCASSIAN.	ENGLISH.	TURKISH.
اگ eg, گه ghey	heart, <i>s.</i>	یورک
گهزو غادت — دزهش ghezoo ghâdet, dzéshah	camp, <i>s.</i> (the order of tents for soldiers)	اوردی — اوردو
گهگر طخا گوار gheygher tkhá ghwéhr	voluptuousness, <i>s.</i>	ذوق — صفا
گهמוש geymoosh	spoon, <i>s.</i>	قاشق
گهی یوگ ghee-yôgh	play, <i>v.</i>	اوینامق
گهی یوگ ghee-yôgh [ایگ See the word ایگ]	play, <i>s.</i> (game)	اویون
لاغازشا lágház-shâ	roast meat, <i>s.</i>	کباب
لادشه اب láhshey éb	preferable, <i>a.</i>	خصوصا
لبسه leb-sey	broth, <i>s.</i>	ات صوبی
لننسط léh-nist	scissors, <i>s.</i>	مقص
لولاق loolák	pipe, <i>s.</i> (to smoke tobacco)	دودولت — چبوق
لپنه leyhpney	light, <i>s.</i> (a spark of fire)	اشق — ایدین
له ley, لی lee	meat, <i>s.</i>	ات
لزشوا liz-shooá	boiled meat, <i>s.</i>	قینمش ات
لیش lish	old man, <i>s.</i>	قوجه — اختیار
لیم shéhkey, شهقه lim	goods, <i>s.</i> (mer- chandize)	مال — متاع
ماتهی mâ-át-hee	moon, <i>s.</i>	ای — قمر
زه ساره واشومشه zeysáhzey wáshoomshey		
ما آوی اوگیش {mah-ouy- ooghish}	dance, <i>v.</i>	خوره دیگ
مابسه máhbskey	sneezing, <i>s.</i>	اقسومه

CIRCASSIAN.	ENGLISH.	TURKISH.
مَپْسْغِه máp̄sghey	jump, v.	صچرامق
{ مَآخِسَه سَاگُور { mákhésé } { ságúá }	enquire, v. (to ask after)	حبزالمق
مَادَشُوخُونَا mádshokhooná	almost, ad.	از قالدی
مَادَشَه - مَابُور máhdshey, máhbúr	slow, a.	یواش
مَازَاطُوغ māzâ-toğh	sunbeams, s.	ضیا - پرتو
مَاسَدَاش másdášh	needle-merchant, s.	اگنه جی
مَاسِی نَوِق masee nok	half moon	یارم ای
مَآشَطَهَا máhsht-há	fear, s. (dread, fright)	تورقو
مَآشَه mahshey	comb, s.	طراق
مَافِيزَاكَأ máfeezáká	Saturday, s.	جمعا ارتسی
مَآگُو yágo, مَآگُو mágo	go, v.	کممک
مَآگُور magoo-áh	going, s. (walk)	کیدش
مَآهَفَه - مَآهَفَه máhpey, mâáfey	day, s.	گون
مَآهَتَشَه máhtshey	softly, ad. (gently)	یواش
مَآهَتَشَه máhtshey	write, v.	یازمتق
مَآسَه - مَآسَه mähzwá, mã-asey	fire, s.	آتش - آتش
مَآزَه - مَآسِی mähzey, mãhsee	month, s.	آی - ماه
مَآهَسْتَا mähstá	needle, s.	اکنه
مَآهَسْطَه mähsthey	frighten, v.a.	اورکمک
مَآهَتَشَه máhtshey	tame, a.	الشق - یواش

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مَاهُشْه máhtshey	few, <i>a.</i> (a small number)	از
مَاهَكَا máhká	sound, <i>s.</i>	صدا — سس
مَاهَنُو — مَانِي máhnoo, máhnee	often, <i>ad.</i>	صق — چوق كره
مِهْبِشْه méhbsey	false, <i>a.</i>	يلان
{ مِدَاقِ سَبِيلِ meydák sep-peyl }	look at me! <i>interj.</i>	بكا بق
مِيدَزْغَااز meydéz-ghááz	since, <i>ad.</i>	دن برو
مِدْهَشْه médéhshey	there, <i>ad.</i> (here, hither)	بونده — چچانكه
مِرْره — مِورْره mérrey, mûrrey	the, <i>art.</i>	بو — شو — او
مِرْكَب merkeb	ink, <i>s.</i>	مركب
مِزَاهَشْه — اَطْشِيلِرْ بُو مِزَاهَشْه mézáhshé, atshiler-bo-mezáhshé	dark, <i>a.</i> (dusky, obscure)	قويو — قراكلق — قراكو
مِزَاهَشْه — مِهْساَشْه meysáshey, mézáhshé	darkness, <i>s.</i>	قرانلق — قراكلوق
مِشْدَشْنَات — طْلَهْ نُوغ mëshédshnát, tleynógh	against, <i>prep.</i>	قرشو — بوكا قرشو
مِطْكُو métkoo	drop, <i>s.</i>	طله
مِطْلَاوِي اِيدَشِي نِمَشُو metlouy eedshee nemshoo	gender, <i>s.</i> (race)	جنس — قسم
مِطْنِفِر — صَفِرْ زَوْغَا métnéfer, tséfer zóghá	better, <i>a.</i> (superior)	ايوجه
مِغْدَاشْه mēfédáshey	fair, <i>a.</i> (weather)	اچق هوا
مِغْسْ اُونْدَد mēfēs-oondêd	favourable wind	ايام
مِكَتَب méktéb	school, <i>s.</i>	مكتب

CIRCASSIAN.	ENGLISH.	TURKISH.
مِكُوَزَوَهْ mégûzwéh	joy, <i>s.</i> (joyfulness, pleasure)	سُوْج
مِكُوْشَا اَرَارَهْ mégûsha árará	thing, <i>s.</i>	شِی - نَسْنَه
مِگِیْکِی meghee-kee	keep, <i>v.a.</i>	اَلِی قَوْمَتِی
مِلَايْکِشَر meylâiksher	angels, <i>s.</i>	مِلکَلَر
مِلَايْکَه melâîke	angel, <i>s.</i>	مِلَايْک
مِنَاسْتَر monastery	convent, <i>s.</i> (a religious house)	مِنَاسَبِر
مِنَاطَه قَتْشَه پَسَاطِشْ meynâlitey ket-shey pey-sâtsh	forehead, <i>s.</i>	اَلِن
مُوْبْکَه mûhbkey	believe, <i>v.</i>	اِيْنَانْمَقْ
مُوْزَه دَاشَه moozey dâshey	precious stone, <i>s.</i>	قِيْمَتْلُو طَاش
مُوْشَه mûshey	stone, <i>s.</i>	طَاش
مُوْشِی moo-shey	of this	بُونْک
مُوْغَا mogha	year (the current)	بُو يِل
مُوْقِشَه mókshhey	meadow, <i>s.</i>	چَايِر
مُون moon	thousand, <i>a.</i>	بِيْک
مُوْهُور mûhûr	seal, <i>s.</i>	مِهْر
مَآوِی اَوَزْ زَه - وَاطْ وِی غَوَاْ mouy ûz-zey, wát-wee ghooá	ache, <i>s.</i> (smart, pain)	اَغْرِی - اَجِی
مَآوِی گُوْب شُوْهَزَه mougûb shûhzey	thought, <i>s.</i>	فِکْر
مَهْدَنِيَا اَرْضِیْلِی meydoonyâ árdeylee	world, <i>s.</i>	دُنِيَا
مَهْدَهْ شَه méhdéhshey	here, <i>ad.</i>	بُونْدَه

CIRCASSIAN.	ENGLISH.	TURKISH.
مەزادۋە meyzáhwey	moonlight, <i>s.</i>	ماھتاب
مەزى meyzee, مەزد méhzé	forest, <i>s.</i>	اورمان
مەزد ۋادەيىيە بزاغە meyzey wáh-heeyey-bzághhey	rage, <i>s.</i> (fury)	دزلىق — جنونلىق
مەزى meyzee	mountain, <i>s.</i>	طاغ
مەزىزە meyzzey	desert, <i>s.</i> (wilderness)	قر — يېلان
مەشاق meyshák	labourer, <i>s.</i>	چىقارغىچى
مەشە méyshey	seed, <i>s.</i>	اكن
مەغۇشەر meyghootsher	linen, <i>s.</i>	چىماشور
مەفوق méhfok	Thursday, <i>s.</i>	پەرىشەنبە
مەللە mey-lley	sheep, <i>s.</i>	قويون
مەللىل mey-lil	mutton, <i>s.</i>	قايون اتى
مەھۇر meyhûr	signature, <i>s.</i>	امضا
مەيزغاكون سەينىشەب مەغۇفەر meezéghágûn seeneeshtéb moghófer	sketch, <i>s.</i> (a rough draught)	مەسودە
مەيسخارەش mis-khárésh	derision, <i>s.</i>	مەسقىرلىق
مەيشاف پەشىگە meeshfáf psheeghey	therefore, <i>ad.</i> (for this reason)	بۇنىڭ ئۈچۈن
مەيشو meeshoo	smell, <i>s.</i> (scent)	ايۇ قۇقۇ
مەيل mil	mile, <i>s.</i>	مەيل
مەيللى mil-lee, مەيلل millel	ice, <i>s.</i>	بوز

CIRCASSIAN.	ENGLISH.	TURKISH.
میماگت فیوغوب meemág fey-yoo-ghoob پیوغوب pay-yóghob	unwell, <i>a.</i>	خسته مزاج
مینوش meenoosh	three thousand, <i>a.</i>	اوج بیك
مینوط meenootp	five thousand	بش بیك
مینوتق meenootk	two thousand	ایکی بیك
مینوتل meenootl	four thousand	دورت بیك
مینے meenee	eight thousand	سکر بیك
مینیل meeneel	seven thousand	یدی بیك
مینیبوک meeneebookh	nine thousand	طوقوز بیك
مینیک meenikh	six thousand	التي بیك
میشیش meeshish	from, of, <i>prep.</i>	دن
میتے mee-yé-té	gift, <i>s.</i>	ویرکو
ناخازشوغا nákház-shoghá	pray, <i>v.</i> (the prayer which the Mookhá-mádans have to say five times a day)	نماز قلمق
ناسب nâseb	luck, <i>s.</i> (fortune, happiness)	بخت طالع
ناسیب یوآوروخو náhsib yoo-órókho	council, <i>s.</i> (counsel)	نصیحت — مشاوره
بی آوروخا b'eye-oorokho		
نافیلو روخو { náfeeloo rókhoo-á }	gratis, <i>ad.</i>	نافله — بادهوا
ناہ پتے nâh ptsey	eyebrows, <i>s.</i>	قاش
ناہپے nâhpey	surface, <i>s.</i>	یوز
ناہسےب nâhseeb	fate, <i>s.</i>	راسات

CIRCASSIAN.	ENGLISH.	TURKISH.
ناہش náhsh	melon, <i>s.</i>	قاون
ناہشہ náhshey	across, <i>ad.</i> (obliquely)	ارقوری
نپ nép	to-day, <i>s.</i>	بوگون
ندشہ nédshey	blow, <i>s.</i>	اورش
نہرفیل néhreefél	spectacles, <i>s.</i>	کوزلک
نیشو nes-shû	blind, <i>a.</i>	کور
نہسین néhsin	enough, <i>a.</i> (sufficient)	یتشر
نطشہ net-shey	empty, <i>a.</i>	بوش
نہرزو — نہرزو néfrézo, néprézo	early, <i>a.</i>	ارکن
نہنہ nef-neý	light, <i>s.</i> (clearness)	ایدنلق
نق خہر کلیشیدہ nek kher kleesheedeý	cheeks, <i>s.</i>	یگاقلر
نکواہ nékwáh	away, <i>ad.</i> (absent; be gone; let us go)	ہایدہ
نمتشوہز némtshoozh	common, <i>a.</i>	بیاغی
نمتشیرت شیل némtsheeret shil	foreign country	یبان
نمچہ جہ nem-tsheedjey	German, <i>a.</i>	نمچہ جہ
نمچیرہ ناقوم گای کہ nemtsheereh fákûm k'eye-key	German, <i>s.</i>	نمچہ
نمساہ سین بواز زہ اوغوشہ némsáhsin bóáz zeyóghóshey	chaste, <i>a.</i> (pure)	صالح
نم قوِصور آدہ nem kótzoor ádeý	eyelid, <i>s.</i>	گوز قپاغی

CIRCASSIAN.	ENGLISH.	TURKISH.
نَواسو noo-ey-soo	old woman, <i>s.</i>	قوجه
نوخوھس nókhósh	countryman, <i>s.</i>	همشهری
نوقا نوقا بوگاخا nooka-nooka-bo-gákhá	troop, <i>s.</i> (host)	بولک — سوری
نوهقا noohká	half, <i>s.</i>	یارم
نَوی آوش — طوغاز nowy-oosh, toghaz	yesterday	دون
نَوی اوشمیش { nowy ooshmish }	day before yes- terday, <i>s.</i>	اوبرگون دون دکل اولکی کون
نوغا سَنَهَب togha sénéhéb		پارار کوفی
نَوی ایش طخاماف nouy-ish tkhá-máf	Sunday, <i>s.</i>	لطف
نَوی شت خاگاشت nowysht khágásht	grace, <i>s.</i> (favour)	یارون دگل اوبرگون
نَوشل نَوشمیش nowy-shel noosh-mish	day after to-mor- row, <i>s.</i>	نمونه
نَاشب نَاشمیش náshsheb násh-mish		گوز
نَوی قوب شيسا nouy koobsheesá	proof, <i>s.</i>	گوز یاشی
نَه néh	eye, <i>s.</i>	گوز بایمق — سحرملک
نَه پسی neypsee	tear, <i>s.</i>	بوش
نَه پشیریر ney psheerér	witchcraft, <i>s.</i> [to use]	آج
نَهتَشَه néhtshéh	void, <i>a.</i> (empty, idle)	اجلق
نَه دشی neydshee	hungry, <i>a.</i>	
نَه دشی neydshee	hunger, <i>s.</i>	

CIRCASSIAN.	ENGLISH.	TURKISH.
نه‌شِی‌بوگ nehshēeboog	cucumber, <i>s.</i>	خیار
نَهک nehk	cheek, <i>s.</i>	ی‌کاق
نَه‌م‌ت‌شیر nehmtshir	save, <i>ad.</i> except- ing)	صاعدا غیری
{ نه‌ه‌ت اَ‌ه‌سو { nee-éhét } áhssú }	intention, <i>s.</i>	نیت
نِی‌ب‌شِش‌ا nib-sheeshá	fresh, <i>a.</i> (brisk, vigorous)	تازه
نِی‌ب‌شِی‌د‌ش‌ه neebshēedshey	young, <i>a.</i>	کبچ
نِی‌ب‌شِی‌گ‌ه neebshēeghey	never, <i>ad.</i>	هیچ برکره
نِی‌ب‌شِی nib-shee-yey	eternity, <i>s.</i>	ازلیه
نِی‌ب‌ه neebey	belly, <i>s.</i>	قارن
نِی‌ب‌ه neebey	tripe, <i>s.</i>	اشکمبه
نِی‌ب‌ی‌ن‌ش — نِی‌ز‌ا‌ب‌صِی neebinsh, neezábtsee	navel, <i>s.</i>	کوبک
نِی‌م‌ا neemá	step-daughter, <i>s.</i>	گلن
نِی‌و‌ش nivsh	life, <i>s.</i>	عمر
{ نِی‌و‌و‌ش‌ی‌د‌ش‌ه { neev-vsheed- } shey }	wet, <i>a.</i>	یاش
و‌ا‌ر wár	saddle, <i>s.</i>	ایر
و‌ا‌ر‌ز‌ه wárzey	straw, <i>s.</i>	صمان
و‌ا‌و‌ز ش‌ا‌ب‌ش‌ه — و‌ا‌ش‌ا‌ب‌ش‌ه wâshâhshey, woz shâbshey	cloud, <i>s.</i>	بولت — بولوت
و‌ا‌س ش‌و‌ه‌ی — و‌ا‌د‌س‌ه wâs shoohey, wâhsey	heaven, <i>s.</i>	کوک — گوگ — گوگلر
و‌ا‌ه‌س‌ه wâhsey	price, <i>s.</i>	بها
و‌ا‌ش‌ه — و‌ا‌ش‌ه wâshghey, wâshêh	rain, <i>s.</i>	یغمود

CIRCASSIAN.	ENGLISH.	TURKISH.
واشغه كەشو { wāshghēy } keyshóh }	rain, <i>v.</i>	يغمور يغمق
واشیدیر wāsheeder	dew, <i>s.</i>	چه
واو voo-oh	ah! alas! <i>int.</i>	واى
واو آدسى - وفسى woo-áh-see, weyfsee	snow, <i>s.</i>	قار
واو اى شر woh-ee-sheer	of thee	سنت
واود wood	weak, <i>a.</i>	يواش
واوراغا wôrághá	from thee, <i>ab. c.</i>	سندن
واورى wôhree	thee, <i>pron.</i>	سنى
واورى wôhree	you, <i>accus. case</i>	سزى
واوز بانه wóz báhney	storm, <i>s.</i> (rainy weather)	فرطنه - ياغورلو هوا
واوسطاغا wostághá	candle, <i>s.</i> (taper)	موم
واوسه wûsey	this, <i>pron., nom. c.</i>	بو
واوشكير woshékir	bed, <i>s.</i>	دوشك
واوشپس wôh-ships	rain-water, <i>s.</i>	يغمور سويى
واو طش صاغا { woo-tésh- } zoo-ághá }	astonished, to be	شاشمق
واوطكيز wootkeelbz	lock, <i>v.</i>	اختر
واوطصو wootzoo	salve, <i>s.</i> (a plaster)	ملهم
واوطصه wootzey	pavement, <i>s.</i>	قالدرم - ملهم
واوطصه wootzey	pill, <i>s.</i>	حب
واوقه نر woo-key-nér	compose, <i>v. a.</i>	تألف ايتمك
واونر باو اين نيطشه wooner boo in neetshá	fort, <i>s.</i>	حصار

CIRCASSIAN.	ENGLISH.	TURKISH.
وآونه شر woo-ney-shér	houses, s.	اولر
واویر wôh-yér	to you	سزه
واویر wôh-yér	to thee	سکا
واویم wôhyem	from you, <i>ab. c.</i>	سزدن
واهشوه wáshshwey	grey, a. (hoary)	قر — کول
واهابه — غاطلخه wáhábá, ghátlékhé	dear, a.	بهالو
بوطلاگا bótlápgá		
شواه shooéy, وا wáh	air, s.	هوا
واهبه wáhbéy	lukewarm, a.	ایلجق
واهطشه — کواشه wáhtshéy, quádshey	power, s. (strength)	قوت
ود wédd	thin, a. (lean)	ارق
ودوشینیشط wédúsheenisht	fall, v.	دوشمک
ورده دوغان weyrey dóghán	sing, v.	ترکی جغرمق
وزشو wez-shoo	weather, s.	هوا
وستاغا طاغاناپ wéstághá tághánáp	candlestick, s.	شمعدان
وشطه wéshté	able, a. (apt, fit)	الملو
وطشوهز — ادشوهز wétshooz, édshooz	body, s.	وجود — جسد تن — کوده
لیگانی شوره شوالو leeghânee shoré sho-ey-oo		
ودرو weyroo	thou, <i>pron.</i>	سن

CIRCASSIAN.	ENGLISH.	TURKISH.
wayhee وَيِهِي	yes, <i>ad.</i>	اوت
wit-loghá وَيَطْلُوغَا	dignity, <i>s.</i>	شان
weegoozwénsht وَيِگُوزُونَشْت	ridiculous, <i>a.</i>	کوله جک
weegoozay وَيِگُوزِه	laugh, <i>v.</i>	کولک
hábloo هَابْلُو	moth, <i>s.</i>	کوه
hádshágohsh هادشاگوهش	pilgrimage, <i>s.</i>	حج — حاجیلق
{ hádshoo } هادشو شوش { shoosh }		
tleý tlákhsh تَلِه تَلَاخَش	dwarf, <i>s.</i>	جوجه
{ hádshee } هادشي شيش { shish }	dwelling, <i>s.</i>	قونق
hádshéegá هادشيگا	flour, <i>s.</i> (the fine part of ground wheat)	اون
hádeygho هادهگو	death, <i>s.</i>	اولم
hádem némtsheere shoghon هادِم نِمَطَشِيرِه شوغون شيب shíb ghátleemey rékhon غاَطَلِيْمِه رِخُون	alter, <i>v.</i> (to change)	دکشتنرمک
házná هازنا	treasure, <i>s.</i>	خزينه
háh-shéy هاشِه	east, <i>s.</i>	گون طوغوسی
hâtshêsh هاطشِهش	room, <i>s.</i>	اوطا
hámápey, ghámáfey هاماپِه — غامافِه	summer, <i>s.</i>	ياز
háhtshé هاهتشه	foreign, <i>a.</i> (exotic, strange)	يپانجي
hán zékhreer هان زخريِر	carrier, <i>s.</i> (one who carries)	سما

CIRCASSIAN.	ENGLISH.	TURKISH.
هخا - مكوشه h'khá, mégu'shey	carry, <i>v.</i> (to convey by land or water)	كتمك - كوترملك - كينمك عربه - قايق ايله تينر
هغد هغد hégh-déd	speedy, <i>a.</i>	همان
هغد هغد hégh-ded	already, <i>ad.</i>	يالن پشدين
هگدده واستنه پوغاغی hégdédéh wásténéh poghághee	ready money	دكن
هگيب هگيب hégh-eeb	till, <i>ad.</i> (until)	شمدي
هگي هگي hégh-ghee	now, <i>ad.</i> (at this time)	زهر - آغو
هگيسي شوشط hégh-see see shousht	poison, <i>s.</i>	حساب اتمك
هيساي شوغا {heesábee shógha}	account, <i>v.a.</i>	اورمق
ياو yáh-oo	push, <i>v.</i>	يارين
ياوش yáh-oosh	tomorrow, <i>s.</i>	قداس
يارماليك yármálik	man, <i>s.</i>	كول
ياشه yáshshéh	ashes, <i>s.</i>	بابا
ياط yát	father, <i>s.</i>	انلرك باباسی
ياطيشم ياط yáteeshem yát	their father	انلرك بابالری
ياطيشيرم ياط yateesheerem yát	their fathers	بابالری
ياطغيم ياط {yáteeghim yát}	his fathers	طپراق
ياططا - واته - ياطه yáttâ, wáhtey, yáhtey	earth, <i>s.</i>	قورمق
ياغاشطه yághásht-hé	fear, <i>v.</i> (to be afraid of something)	

CIRCASSIAN.	ENGLISH.	TURKISH.
تِیان teeán, یان yán	mother, <i>s.</i>	انا
یانکی اوتا yánkee étá	omelet, <i>s.</i>	قیغنه
یانہ یانہ مافہ ان yáhnéy yáhtey máfey in	rout, <i>s.</i> (uproar)	انا باباگونى
یاهود yáhoool	Jew, <i>s.</i>	یهود
پیسک yey-pesk	pinch, <i>s.</i>	چمدک
یپتله yéptley	behold, <i>v.a.</i> (to look upon)	بقمقی
پینده کیطپاگه yeypéndé kittpághé	sermon, <i>s.</i>	وعظ
یتانه yeytáhnéy	after, <i>prep.</i>	کوره - اوزره
یتنه yéttél	give, <i>v.</i>	ویرمک
یدخانہ yed khánéh	again, <i>ad.</i>	تکرار
یدزیشو yedzesho	enemy, <i>s.</i>	دشمن
یدیشو yédeesho	fall, <i>s.</i>	دوشش
یرمیه yérmeyley	subject, <i>s.</i>	رعایا
یزاخ yézákh	choose, <i>v.</i>	اوکتلمک
یزوشون yee-zooshún	fill, <i>v.a.</i>	طولدرمتی
یزوغا سِپلینیشْت yeyzoghá sépleenisht	cost, <i>v.n.</i>	داتمتی
یسش - مانیم yéhsésh, mánim	beer, <i>s.</i>	پیوه
یشغا - زغاشغا yeshghá, zégháshghá	student, <i>s.</i>	طالب - اوکرینجی
یشگاواد yeshgáwáh	envy, <i>s.</i>	کونی

CIRCASSIAN.	ENGLISH.	TURKISH.
یشوه yesh-wey	drink, <i>v.</i>	ایچمک
یشی yéhshee	own, <i>a.</i> (self)	کندی
یتخانا yetkhána	again, <i>ad.</i> (more)	دخی
یتشاهش yet sháhsh	how much	قاچ
یتشه yit-shé	burden, <i>s.</i>	یوک
یتلرکه yetlérkey	pain, <i>s.</i>	اشکنجه
یفندیشده { yeyfendee- sher-dey }	saints, <i>s.</i>	اولیالر
یگاه yégá	application, <i>s.</i> (in- dustry)	چهد
یل یل tlee-yéh, یل یل yil	husband, <i>s.</i>	قوجه — ارکک — زوج — اهل
یل یسوش yil-yeesoosh	family, <i>s.</i>	اهل عیال
ینشیرش yen-shee-resch	Janissary, <i>s.</i>	یئگی چری
یوایش yó-úbsch	question, <i>s.</i> (in- terrogation)	صورش — سؤال
یوآورت — شاغازما yo-oort, shágházma	cartilage, <i>s.</i>	گیرک
یوان yohán	cudgel, <i>v.</i> (to cane, to beat)	دوکمک
یوغاسا yóghássá	spice, <i>s.</i>	تربیه
یوگوپسیه yúgopecsey (Fr. <i>u</i>)	profession, <i>s.</i> (han- dicraft)	صنعت
یهوان yeywán, یوه yôh	beat, <i>v.</i> (to strike)	اورمتی
یه yee	eight, <i>a.</i>	سکر
یه پابوش — طشاقازه yeehpáboosh, tshâkâzey	shoemaker, <i>s.</i>	پابوجبی

CIRCASSIAN.	ENGLISH.	TURKISH.
یه پیدو yeypeeghoo	sting, <i>v.</i>	صوتی
یه خا yeykhá	generally, <i>ad.</i>	کوتری
یه تشه yeehtshey	load, <i>s.</i> (burden, charge)	یوق
یه دو yaydôh	hear, <i>v.</i> (hearken)	اشتمک - دکلمک
یه زغه yeyzeyghey	accommodate, <i>v.a.</i> (one's self to circumstances)	یقشمن
یه زدروخو - یهز yee-zey-roo-khoo, yeehz	full, <i>a.</i> (replete, stored)	طولو
یه ستو yeyhstô	drawing, <i>s.</i>	رسم
یه سن yéhsén	accustom, <i>v.a.</i>	الشمق
یه تشه yeetshey	overthrow, <i>v.</i>	دویرمک
یه تشه yeyhtsey	cipher, <i>s.</i> (the character (0) in numbering; the initials of a person's name)	رقم
یه تنیر - ستیزشو yeyteenér, steezooshô	pay, <i>v.</i>	اودمک
یه کو yeehkôh	passport, <i>s.</i>	کچید - اشکین
یه گه yéhghey	read, <i>v.</i>	اوقومق
یه ل yeehl	lay, <i>v.</i>	قومق
یه مپ yeeh mep	absent, <i>a.</i>	ناموجود
تیه پشه واونم { teepshéh } { voonem }		
یه شواد yish-wáh	useful, <i>a.</i>	فایده لو
یه غارد ییغارد yee-ghár-déd	pious, <i>a.</i>	صوفی
یه یی یی { yee-yey } { yeeshér }	themselves, <i>pron., pl.</i>	گندولر



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